Zarathushtra and Zarathushtrianism in the Avesta.

RASTAMJI EDULJI DASTOOR
PESHOTAN SANJANA.

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ZARATHUSHTRA AND ZARATHUSHTRIANISM IN THE AVESTA.

BY

RASTAMJI EDULJI DASTOOR PESHOTAN SANJANA, ~~B. A.~~

~ 1915(?) became Naiyab Dastur (= Deputy High Priest)

t

~~Zoroaster~~

Zoroastrianism

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MY FATHER AND MOTHER

EDULJI AND JERBAI

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AS AN HUMBLE TOKEN

OF LOVE AND GRATITUDE.

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PREFACE.

Many are the books treating of the religion revealed by Zarathushtra in primitive Iran. But in none of them it is presented as in this volume. The chief object aimed at by the writer is to carefully examine the doctrines contained in the Avesta and to clearly show, especially to his co-religionists, how far they are serviceable and helpful to elevate man's mind, to cultivate healthy feelings, to secure peace and order, in a word, to unite man with God and to join man with man.

This being the main object, the Avesta alone is taken as the basis of the work. It is frequently quoted and referred to in foot-notes. For quotations and references only such passages are selected as are clear and intelligible and admit of no dispute. Very little is said about the Avestan language. Philological discussions are as far as possible avoided. The Pahlavi and other writings are referred to but very rarely.

The doctrines contained in the Avesta are divided into two classes, into theology and ethics, into all that refers to God and all that refers to man, into dogmas to be believed and rules of conduct to be obeyed.

Before approaching the doctrines it is thought necessary to give a short account of their originator Zarathushtra and of the country and of the age in which they were first preached and of the progress they made after their introduction.

With regard to these questions all conjectural and imaginary theories, all improbable and far-fetched conclusions are avoided. Only such arguments are urged as are derived from simple facts and well-founded and clear evidences.

Besides, some essential differences between Zarathushtrianism and Vedism and Christianity are hinted at in the last chapter. The wholesome effects of the Zarathushtrian doctrines on the Hebrew and the Mohammadan religions are also slightly touched. Here I must own that I do not speak about the differences and the effects from first-hand study but from the works furnishing the excellent results of the comparative study of the most learned and sagacious authors.

Further let me avow that if in any case I exalt Zarathushtrianism, it is not on account of want of sympathy with other religions than my own but out of the intense desire to fulfil the first and sacred duty, the duty to seek and speak the truth. If also I manifest what appears to the prejudiced reader an excessive or a needless warmth of feeling, my apology is the strong conviction which I have as to the sacredness and excellence of my religion.

In conclusion, I cannot but acknowledge my deep indebtedness to all the authors whose works I have either read or used for the preparation of this small

treatise. My best and special thanks are indeed due to the well-known Iranian scholars whose editions, translations and commentaries of the Avestan and the Pahlavi texts have helped me in my study and examination of the subject. May this book, though full of defects and short-comings, contribute to the good of the Zarathushtrian Church and its adherents.

RASTAMJI EDULJI
DASTOOR PESHOTAN
SANJANA.

CHANDANWADI, BOMBAY,
August 1906.

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ERRATA.

Page	6	line	2	for	"Shâhnâme"	read	"Shâh Nâmeh.
,,	9	,,	14	,,	"Nishâpur"	,,	"Nisâpur."
,,	,,	,,	22	,,	"Khandahâr"	,,	"Kandahâr."
,,	11	foot-note		,,	"Mk"	,,	"Mkh."
,,	15	line	23	,,	"Vohumanô"	,,	"Vôhuman."
,,	18	,,	16	,,	"Mâthrânôdûta"	,,	"Mãthrânôdûta.
,,	68	,,	4	,,	"Haashyangha"	,,	"Haoshyangha."
,,	104	,,	17		a comma after "himself."		
,,	149	,,	25	,,	"can be" read "capable of being."		
,,	162	after	line	18	a comma.		
,,	187	,,	,,	8	,,	,,	

,, 200 A new quotation begins at "Give, O Mazda" in line 2, and finishes at the end of the paragraph.

ABBREVIATIONS.

Avesta	Av.	Pahlavi	Pahl.
Bundahesh	Bd.	Plural	Plu.
Dînkard	Dk.	Root.	Rt.
Maînû-i-Khrat	Mkh.	Vendîdâd	Vend.
Persian	Per.	Yasht	Yt.
Parsi	Pars.	Yasna	Ys.

Zarathushtra and Zarathushtrianism in the Avesta.

CHAPTER I.

THE AVESTAN PEOPLE.

THEIR ORIGIN—THEIR COUNTRY—THEIR HOME—THEIR CONSTITUTION—THEIR CHRONOLOGY AND CALENDAR.

THEIR ORIGIN.

THE Avestan nation was one of the offsprings of the well-known group of Aryan tribes which, dispersing and migrating from their home of centuries in Central Asia, have been the progenitors of most of the great nations of antiquity as also of those of modern times most advanced in civilization and culture.

The Avesta itself amply testifies to this. It speaks of all Aryan things as good, while it looks down upon all that is non-Aryan.[1] The country which Ahura-Mazda created for His chosen people, is called Airyana-vaêja[2] (Irân, Erân, Airân=the land of Aryans). Ahura-Mazda created from Gaya-Maretan (the first man) the seed and the race of the

1 Yt. xix. 68 and 69. 2 Vend. i. 3.

Aryans.[1] The Yazata Mithra is said to give to the Aryan nations a good abode.[2]

Philology bears out this evidence of the Aryan origin of the Avestan nation. The comparative study of great Orientalists has revealed numerous close analogies and connections existing between the Avestan language and customs and those of other Aryan peoples, and has led to the discovery of the important fact that the Avestan, the Vedic, the Celtic, the Teutonic, the Greek and the Latin races were but different branches of the great Indo-European Family.

THEIR COUNTRY.

Ancient Iran was a vast quadrilateral extending from the Hindukush and the Indus to the Tigris. On the north it was bounded by the Jaxartes, the Caspian Sea and the valley of the Araxes ; and on its south lay the Indian Ocean and the Persian Gulf. The great desert which fills the centre of this tableland, divided it into Eastern and Western Iran. The latter was again divided into two parts, the northern occupied by Media and the southern by Elam and Pârs, the modern Fârs, the Persis of the Greeks. On the western side the plateau of Iran was protected by the Zagros mountains. This chain formed a natural barrier and was the best possible protection against foreign invasion on that side. Turan or Turkestan was situated on the northern boundary of Eastern Iran and was inhabited by a people hostile to the Iranians. As we shall see later on, the

1 Yt. xiii. 87. 2 Yt. x. 4

Turanians are always represented in the Avesta as the bitter enemies of the Zarathushtrians.

It may be asked : Who were the inhabitants of primitive Iran ? The problem is not easily solved ; perhaps the best answer is a twofold one: they were Aryans and also non-Aryans. The latter element was the original population of the land ; whereas the former had immigrated there from over the Jaxartes at the time when their brothers had crossed the Hindukush.

THEIR HOME.

With our interest in the Avesta it is worth while entering at some length into the question as to which particular part of the vast Iranian table-land was originally inhabited by the Avestan nation. It should be noted at the outset that owing to a lack of sufficient historic data it is almost impossible to get up an Avestan geography complete in all its details. However, the Avesta mentions many places in connection with real personages and events ; and its manner of describing some of them leaves no doubt that the authors had in their minds actual geographical localities. All the cities, mountains, rivers and lakes whose positions have been determined by one means or another, lead us to locate the cradle of the Avestan nation in Eastern Iran (modern Afghanistan).

This is not an easily settled point and will require us to wade through various details. It might, therefore, be advisable to anticipate the successive steps in the reasoning by which we shall attempt to establish it. They are :—

Vishtâsp's kingdom was limited to Eastern Iran.[1]

Airyana-vaêja and the river Dâitya were within Vishtâsp's kingdom.

From the above and other direct evidence Airyana-vaêja must be in Eastern Iran.

The exact situation of Airyana-vaêja is in the north of Eastern Iran.

There is much miscellaneous evidence supporting this view.

We shall begin with determining the situation and extent of the kingdom of Vishtâsp, one of the earliest disciples and the greatest patron of the holy fountain-head of the Avesta. The Zamyâd Yasht says that the most powerful Glory (qarenô) brought into existence by Mazda cleaves unto him who grows up in the place where lies Lake Kãsû (modern Zarah) along with the river Haîtumant or Helmend. In the same Yasht it is stated that the Glory clave unto King Vishtâsp and his Kayânian race. Presumably, therefore, the kingdom of the Kayânian king Vishtâsp and of his predecessors must have extended over the lands where the river Haîtumant, now called Helmend, flows. There is not the least difference of opinion as to the geographical position of Haîtumant or Helmend which flows up to this day through the region of Seistân situated in the south-west of Afghanistan.

Let us now briefly survey the evidences afforded by the Iranian tradition. The Bundahesh which more than any other work treats of Avestan geogra-

1 Prof. A. V. W. Jackson, "Zoroaster the Prophet of Ancient Iran," Appendix IV. p. 208.

phy, locates in Eastern Iran the names that are connected with Vishtâsp, as, for instance, Kyânish (Av. Kãsû), Frazdân (Av. Frazdânava), Mount Rêvand (Av. Raêvant), Mount Rôshan and Mount Mîyân-i-dasht.[1] It states that Lake Kyânish, the home of the Kayânian race, and Lake Frazdân, on both of which according to the Avesta King Vishtâsp offered prayer just as he did on the river Dâitya, are both situated in Sagastân (Seistân). Mount Rêvand and Mount Rôshan to which Vishtâsp removed the Fire Frôbak and the Fire Burzîn-Mitro from Qâirizem, are in the provinces of Kâbul and Khorâssân respectively. Mîyân-i-dasht, where Arjâsp (Av. Arejataspa) was defeated by Vistâsp, is in the opinion of Dr. West the place between Astarâbâd and Nisâpur. The great Persian poet Firdousi identifies the capital city of Vishtâsp (Gustâsp) with Balkh, and considers Seistan as one of his principalities.

The inference that king Vishtâsp's kingdom lay in Eastern Iran, is further confirmed by the position of the country occupied by the hereditary foes of the Iranians. According to the Avesta the kings of the Kayânian dynasty, Vishtâsp included, were frequently at war with the Turanian tribes such as the Varedhakas, the Khyaonas, the Hunus and the Danus, occupying the steppes of the Jaxartes.[2] The Pahlavi authors too unanimously represent the Kayânian monarchs as the persistent and formidable opponents of the Turanian chiefs Frâsîyân or Frâsîyâk (Av.

1. Bd. xiii. 16; xxii. 5; xvii. 6 and 8; xii. 32.
2. Yt. ix. 21, 22, 29; xvii. 41 et seq. xix. 77, 82, 84 et seq.

Frangrasyan) and of Arjâsp (Av. Arejataspa).[1] In the Shâhnâme there are numerous references to the perpetual wars between Iran and Turan from the time of Minochehr downwards. From the same poem we learn that the Jihun (Oxus) was the river that formed the boundary line between the dominions of the ancient Iranian and Turanian kings mentioned in the Avesta. According to Strabo the region of Tuirya (Turan) was on the other side of the Oxus.[2] The frequent and terrible incursions and raids of the northern savages in historic times are well known. The nomadic Turanians whom the Greeks called Scythians, often crossed the Oxus and invaded Sogdiana, Bactria, Margiana, and other fertile regions. The Achæmenian, the Ashkânian or Arsacid and the Sâssânian kings found ample occupation in protecting these provinces of their Eastern Iranian dominions from the inroads of the Trans-Oxanian barbarians. In the face of all these facts it would seem impossible to deny that king Vishtâsp and his predecessors had also been engaged in wars with these same nomads. As the Avesta indicates, Vishtâsp's country was prosperous and blessed with plenty of cattle and pasture;[3] and it was but natural that the increasing prosperity of the Avestan settlers, the inhabitants of cities, should have excited the cupidity of the miserable Turanian tribes of the barren steppes of the Jaxartes. Would Kavi Vistasp and his predecessors have suffered so much from the attacks of their northern ene-

1. Dk. bk. ix. chap. xxiii. 5 ; Mkh. xxvii. 59 , Bd. xii. 32.
2. Max Duncker, "History of Antiquity," vol. v p. 45.
3. Yt. xix. 67 and 86.

mies as is represented in the Avesta, if they had their kingdom in Western Iran, that is, in Media or Persia? Hardly so, for geography tells us that the whole of Western Iran where Media and Persia are situated, is well protected on its northern border by Mount Caucasus and the Caspian Sea so that frequent foreign invasions from that side would have been almost impossible.

The position of Kanga or Kangdez strengthens this view of the Turanians dwelling on the north of Eastern Iran. The Avesta and our traditions are unanimous in representing it as a fortified town. The Avân Yasht says that by the castle of Kangdez Tusa, the brave warrior of Kavi Husrava (Kaî Khûsrô), had fought with his Turanian enemies, the sons of Vaêsaka. The Pahlavi Bahman Yasht and Maînû-i-Khrat say that it was founded by Syâvarshân, the father of Kavi Husrava. According to the Bundahesh and the Dînkard Kangdez was the city where Peshôtanû, the son of Vishtâsp, and his commander Khorshed-Cheher dwelt. It is evident therefore that Kangdez was a Kayânian fortification for defence against the Turanians. And the Bundahesh locates this fort on the east of the Caspian Sea. Moreover, hardly a place connected with King Vishtâsp can with certainty be located in Western Iran. We can therefore confidently say in conclusion that Vishtâsp's kingdom was limited to Eastern Iran.

We shall now proceed to consider the situation of Airyana-vaêja which has throughout the Avesta and the Iranian tradition been represented as a highly renowned place in primitive Iran. The word is com-

posed of airyana=Aryan and vaêja=seed; and thus indicates that in the eyes of the Zarathushtrians it was the primeval seat from which their race started on its exodus. The first chapter of the Vendîdâd which acquaints us with the successive stages and general direction of their gradual extension, says that the first of the good lands which Ahura-Mazda created, was Airyana-vaêja. Airyana-vaêja was celebrated for containing the great and good river Dâitya. In Yashts V. IX. and XVII. we are told that it was the bank of this river Dâitya where Zarathushtra offered his prayers that he might succeed in convert ing King Vishtâsp and the queen Hutaosa and his subjects to his new religion, the world's first teaching which the all-wise Mazda had told him. On the bank of the same river did King Vishtâsp and his brother Zairivairi pray for success in vanquishing their Turanian foes Arejataspa, Ashta-aurvant and Darshinaka.[1] Airyana-vaêja with its river Dâitya is thus intimately associated with the religious conversion as well as the Turanian campaigns of King Vishtâsp, and must therefore lie within his kingdom. If this kingdom lay in Eastern Iran as seen in the preceding section, there could not be the least hesitation in believing that Airyana-vaêja with its river Dâitya was in Eastern Iran.

This opinion is supported by the positions of the places that follow Airyana-vaêja in the Vendîdâd list. Out of fifteen there is but one that can with certainty be placed without Eastern Iran. This is Ragha which seems to have been the first province

1 See Yt. v. 112; Yt. ix. 25-31; Yt. xvii. 49 and 50.

into which Zarathushtrianism entered, as it spread westward. Most of the remaining lie unquestionably to the east of the Caspian Sea and the desert which divides the Iranian plateau ; and many have actually been identified with localities now known by other appellations.

We give below the list of the sixteen lands, with the name or names with which they have been identified by various authorities.

1. Airayna-vaêja is the primitive Aryan land.
2. Sughda identified with Sogdiana.
3. Mouru ,, ,, Merv.
4. Bâkhdhi ,, ,, Balkh.
5. Nisâya ,, ,, Nishâpur.
6. Harôyu ,, ,, Herat.
7. Vaêkereta ,, ,, Kâbul
8. Urva ,, ,, (1) A city in Khorâssân (Lassen), (2) Mesene(Darmesteter)
9. Vehrkâna ,, ,, Ancient Hyrcania.
10. Harahvaiti ,, ,, Ar-rokhag near Khandahâr
11. Haêtumant ,, ,, Helmend
12. Ragha ,, ,, (1) Rai in Media (Ritter, Spigel and Pahlavi glosses), (2) Ragaia, a city to the east of Parthia (Kiepert).
13. Chakra ,, ,, A city in Khorâssân.
14. Varena ,, ,, (1) A city below the Caspian Sea (Pahlavi

glosses), (2) a city near Kâbul (Lassen), (3) Gîlân (Haug and Darmesteter).

15. Hapta Hendu identified with the Punjâb.

16. Rangha „ „ (1) The Indus (Windichmann, (2) the Jaxartes (Spiegel and Geiger), (3) the Oxus (Harlez).

We are not here forgetting that some of the Avestan savants have located Airyana-vaêja in Western Iran. This opinion is mainly due to the Pahlavi work Bundahesh which states that Airyana-vaêja was near Âtrôpâtakân (modern Âdarbaijan) on the south-west of the Caspian Sea. But we must say that rather than ignore all the aforesaid statements taken from the Avesta and other sources, we should be prepared to distrust this statement of the Bundahesh. And this is not the only case in which we find it hard to give credence to the book. Thus, it says that in the reign of Vishtâsp's predecessor, King Khûsrô (Av. Kavi Husrava) the great destroyer of idol temples, the fire Gusasp was removed from its original eastern abode in Qâirizem and established on Mount Asnavand in Âtrôpâtakân on the furthest extremity of Western Iran. This is asking us to believe that such a devout and pious king as Kaî Khûsrô persuaded himself to allow the sacred fire to be removed from Eastern Iran where lay his own home and kingdom as well as of its original establisher, and thus deprived his family and subjects of the great benefits which it was supposed to confer on them.

In justification of our want of faith in the Bundahesh we might note that in the matter of the Vara constructed by Yima (Jamshid) it is contradicted by the Avestan Vendîdâd as also by the Maînû-i-Khrat, the Pahlavi work which was written before. The Vendîdâd [1] and the Maînû-i-Khrat [2] tell us that the Vara was in Airyana-vaêja. But the Bundahesh locates the Vara in Pârs or Fârs a little below the centre of Persia and places Airyana-vaêja in Âtrôpâtakân in the north-west of Media, thus separating the Vara and Airyana-vaêja by almost the whole breadth of Media. These considerations make it quite probable that the author of the Bundahesh, writing on matters separated from his times by such a long interval (about 1,600 years), was not well-informed as to the correct position of some of the Avestan places. So, on the whole, we give preference to the more reliable testimony collected in the foregoing pages and adhere to our view of the eastern situation of Airyana-vaêja.

We shall now go a step further and attempt to determine on what side of Eastern Iran did Airyana-vaêja lie. Here again the first chapter of the Vendîdâd comes to our aid in two ways. It says that Airyana-vaêja had only two months of summer and ten months of winter of severe cold. According to the learned researches of Ritter, Lassen, Rhode, Burnouf, Geiger and others, these climatic conditions could be applied only to the most elevated valleys of the Belourtagh and the Moustagh mountains in the north-east of Eastern Iran.

1 Vend. ii. 21-26. 2 Mk. lxii. 15

Then again, the general order in which the author of the Vendîdâd list names the lands originally inhabited by the Avestan people is very significant. The positions of the places strongly tend to show that the Avestan people migrated southward. Airyana-vaêja heads the list, and its next neighbour is Sughdha (modern Sogdiana) to the north of Afghanistan. Now putting this together with the conclusion of the earlier sections, we finally come to settle that Airyana-vaêja lay in the north of Eastern Iran and covered some portion more or less about the 65th degree of longitude west and the 40th degree of latitude north.

As already observed, our view of the eastern location of Airyana-vaêja is opposed to that of the Bundahesh and several modern scholars relying upon it. And it will be useful to adduce further miscellaneous evidence drawn from the positions of other Avestan places besides those already disposed of. They are the mountains Hara-berezaiti or Hara, Hukairya, Taêra, Ushidarena, Upairi-saêna, Syâmaka, Vafrayâo, Raêvant, Kadrva-aspa Spentô-dâta, Sichidava, Antare-kangha, Kaoirisa, Erezura, Erezifya, Vâitigaêsa; the provinces of Poruta and Qâirizem; the Pishin valley; the lakes Vouru-kasha and Chaechasta, and the river Dareja.

Hara-berezaiti was the greatest and highest mountain of the Avestan people. In Yasht x. 13 and 14, it is said that the heavenly light of Mithra, the forerunner of the sun, first reached its summits and gradually shone over the lands of the Aryans where the wide-flowing rivers swell and hurry towards Iskata

and Poruta, Mouru and Harôyu, Gava-Sughdha and Qâirizem. The rivers alluded to in this passage must be the Oxus, the Murghab and the Heri Rud, which still flow by Sughdha, Qâirizem, Mouru and Harôyu. These cities even now exist in Eastern Iran and are flanked on the east by the tableland of Pamir and the Hindukush and the Parapanisus mountains. Hence the morning twilight must illumine the mountains' summits before it reaches the cities, and that is just what is indicated in the Meher Yasht. Besides, the lands on the eastern side of these mountains are washed by the waters of the great river Indus (Av. Rangha) and Haraberezaiti is said to stretch along the lands the eastern side of which is washed by the waters. From all this it is quite evident that the Avestan people called all the lofty mountains stretching along the eastern frontier of Eastern Iran by the common term Haraberezaiti. The Hukairya[1] and the Taêra[2] are the names of the summits of Haraberezaiti.

On the authority of the Bundabesh the Ushidarena and the Upairi-saêna should be located in Sagastân (Seistân), the Syâmaka and the Vafrayâo in Kâbul ; the Raêvant, the Kadrva-aspa and the Spentô-dâta in Khorâssân ; the Sichidava and the Antare-kangha in Kangdez ; the Kaoirisa in Airyanavaêja ; Mount Arezura is in the direction of Arûm. Mount Erezifya according to Burnouf stretches between Margiana and Ariana. M. Darmesteter locates Mount Vâiti-gaêsa near Herât. Besides these, several other mountains are mentioned in the Zamyâd

1 Yt. x. 88. 2 Yt. xii. 23-25.

Yasht; but about them hardly anything definite can be said.

The province of Poruta is shown by the above-mentioned passage of the Meher Yasht as lying with Sogdiana, Mouru, Harôyu etc., to the west of the Hara-berezaiti. It could, hence, have been only in Eastern Iran. Regarding the situation of the Avestan province Qâirizem, (Chorasmia) where the fires Frobak, Burzin Mitrô and Gushasp were established in the reign of Yima, there is no dispute ; since it stands even now in Eastern Iran as does also the Pishin valley (Av. Pishinang).

The sea Vouru-kasha was the largest of all the seas known to the Avestan people. Vouru-kasha and Caspian signify one and the same thing 'wide shore.' Vouru-kasha of the Avesta is no other than the Caspian Sea. With regard to Lake Chaêchasta there is difference of opinion among Avestan scholars. Some of them are inclined to locate it in Western Iran on the authority of the Bundahesh. From what we have seen before, the author of the Bundahesh must have experienced difficulties in determining the position of some places, and it is equally probable that he was mistaken in the case of Lake Chaêchasta. Lake Chaêchasta was a favourite place of Kavi Husrava, where he went to pray. The Avesta tells us that the Iranian kings Takhma-urupa, Haoshyangha, Yima, Thraêtaona, Keresâspa, Kavi Usa, Kavi Vishtâsp, had, for purposes of saying prayers their own chosen places, Hara or Hara-berezaiti, Hukairya, Varena, Pishinang, Erezifya, Frazdânava and Dâitya. These have been shown to be in Eastern Iran.

Therefore it seems almost incredible that king Husrava, departing from the usage of his predecessors, would select for the purpose of a prayer-site a place in Âtrôpâtakân, far away from his abode and kingdom. Another reason for locating Lake Chaêchasta in Eastern Iran is that Yashts v. and ix. testify that Kavi Husrava and his mighty hero Tusa had fought battles with the Turanians under Frangrasyan. These must have been fought near their countries east of the Caspian Sea. Now, according to Yasht ix. Lake Chaêchasta was the scene of the war between Kavi Husrava and Frangrasyan. Therefore it follows that Lake Chaêchasta was situated to the east of the Caspian Sea, that is, in Eastern Iran.

As for the position of the river Dareja, we meet with no direct statement in the Avesta. However, it can be fixed with the help of three Avestan texts. According to Yasna ix. 13, Zarathushtra was born in his father Pourushaspa's house in Airyana-vaêja. Vendîdâd xix. 4, says that Pourushaspa's house was situated on the river Dareja where the good religion was revealed to our Prophet by Ahura-Mazda through Vohumanô, Asha-vahishta, Khshathra-vairya and Spenta-ârmaiti. And in Yasna xlvi. 1, Zarathushtra, complaining of his early failures, says that neither his kinsmen nor allied peers help his cause. From the first two it must be in the land of his birth near the river Dareja that Zarathushtra had through divine inspiration and deep and profound contemplation of nature and its Creator conceived and formed his new religious system. And from the third it must again be there that he had announced his religion among

his kinsmen and countrymen with so little success at first.

Now, the language which Zarathushtra used in announcing his religion, must be the language of the country where he did so. It is a fact unanimously admitted that some hymns of the Gâthic literature which we now possess, are the sermons which Zarathushtra himself preached before his countrymen. Not less unanimously admitted is also the fact that close analogies exist between the language of these hymns and that of the Vedas. It has been indisputably proved that the Vedic Sanskrit and the Gâthic dialect are two different developments of one and the same language—that which passes under the name of Indo-Iranian. If these two branches of the common language had developed almost in a similar manner and nearly to the same degree when they were respectively employed for sacred purposes, have we not good reasons to believe that the Irano-Aryans amongst whom our Gâthâs were composed, had not greatly diverged from the Indo-Aryans after their separation from the country of their origin? In the absence of stronger and more positive proofs we should be inclined to believe this rather than anything else. Thus we are led to conclude that the birthplace of the Gâthâs could not be very far from the Vedic land. And as the Vedas were composed in India on the eastern side of the Hindukush mountain, to the west of the same mountain must lie the land of the Gâthâs as also the river Dareja flowing through it.

These are all the places the positions of which we

are able to determine. With the exception of Ragha all of them can be shown as lying in Eastern Iran. Even if in addition to Ragha one or two more places be located in Western Iran, what an overwhelming majority still remains for Eastern Iran ? If Western Iran had been the primeval seat of the Avestan system and its adherents, what reasons could the authors of the Avestan books have had for naming only such an extremely small number of western places ? Taking together all that has been urged above, we come to the conclusion, arrived at also by Dr. W. Geiger[1] that the Avestan people had taken their rise in Eastern Iran and had spread themselves over it long before they entered and occupied the western portion.

THEIR CONSTITUTION.

The Avestan state had four political divisions : the house or family (nmâna), the village or clan (viçya), the town or tribe (zantu), and the province (daqyu). They had each their own chiefs who, with the necessary exception of the first, had to be chosen by election. Besides these, there was also the spiritual head called Zarathushtra or Zarathushtrôtema who looked after the ecclesiastical affairs of the province. Supreme over all was the king (khshathra) who was believed to have a divine right to rule. It would seem that, on the whole, the political constitution was only partly feudal. It was, in part, also democratic ; for although the chiefs could exercise great power and influence, popular assemblies had the right to check them.

1 "Civilization of the Eastern Iranians in Ancient Times," translated by Darab Dastoor P. Sanjana, vol. ii. pp. 88 et seq.

Socially, too, the nation was divided into four classes : the priests, the warriors, the agriculturists and the artisans. These were not, however, strictly exclusive divisions. Men of all classes were free to embrace any profession they chose; and no law prohibited intermarriages between members of the different classes. They were all very simple in their dress, manners and transactions of daily life. Money, it seems, was unknown. The priests and the physicians were paid for their services not in hard coins, but in sheep or such other useful animals as cows, bulls, camels, stallions, etc.

In ancient Iran the profession of the priest was considered the noblest, and the Avesta gives him precedence over all the other orders. In the Gâthâs he is designated Mâthrânôdûta (the messenger of the holy law) or Saoshyant (benefactor). The rest of the Avesta consistently calls him Âthravan (keeper of fire). This should not mislead us into believing that his duties were limited to the single work of tending the sacred fire. There was a much larger horizon of his sacerdotal functions, to qualify himself for which he had to enrol himself as a pupil (aêthrye) of an experienced and learned priest. Through this religious instructor called Aêthrapaiti (Herbad) he had to acquire the knowledge and qualifications necessary for his sacred calling ; and then alone was he ordained a priest.

From the sound test which the Avesta gives for distinguishing the true Âthravan, we can see the high ideal entertained of his duties. He should not be called an Âthravan who does not fulfil his priestly

duties, who is not prepared to gird up his loins and to make sacrifices whenever the cause of his religion should demand them, who is not sincerely religious and pure of heart according to the Holy Law, who does not sit up night and day and meditate on the Holy Law, and seek for that wisdom which is necessary to guide men to attain true happiness.[1]

The Âthravans as a class were simple, modest, contented and grateful. They made no exorbitant demands, but were happy in the fulfilment of their priestly functions and rested content with what they received for them. They distinguished themselves from the laity by certain external signs. They wore a particular kind of dress and carried with them the khrafstraghna, an instrument for killing noxious animals. They are represented as travelling from place to place to preach the Holy Law and see to its fulfilment.[2] The Avestan books testify that the Athravans were very powerful throughout the Avestan period. Still more powerful were they in historic times, as is shown by the ancient Greek and Pahlavi writings.

The Avesta gives different names to the priests according to the respective functions for which they are told off during the performance of the Ijashne ceremony or the Vendidad service. Thus the zaotar (Joti) takes the principal part and recites the sacred texts. The Hâvanân crushes the haoma plant in a mortar (hâvani). The Âtarevakhsh tends the fire. The Fraberetar brings together all the implements necessary for the performance of the ceremonies.

1 Vend. xviii, 5 and 6. 2 Yt. xvi, 17; Ys. xlii, 6.

The Âberet is charged with the duty of fetching pure water for sacred purposes. The Âsnatâr washes and preserves from all pollution the utensils required in the ceremonies. The Raêthwishkar (Râthwi) arranges all the implements in their proper order. The Sraoshâvereza sees that the penances imposed on the sinful by the Holy Law are carried out.

Of the privileges and distinctions of rank among the warrior class the Avesta tells us little. They are called rathaêshtârô from *rath*=chariot and *stâ*=to stand. The chief warriors drove to the battle-fields in chariots drawn by horses or rode on horseback. They were very brave and very skilful in using the various kinds of offensive and defensive arms such as swords, spears, javelins, knives, clubs, bows, arrows, quivers, slingstones, cuirasses, tunics, hauberks, helmets, and so forth. They seem to have been great landlords who could at the time of war provide themselves with and command the presence of a large number of able-bodied men, well-armed and fully equipped.

The third class named vâstryô-fshuyant was made up of agriculturists and cattle-breeders. In the Gâthâs and the Vendîdâd the faithful are urgently exhorted to devote themselves to cattle-breeding and soil-tilling.

Of artisans (hûitî) there was no lack amongst the Avestan people. The Vendîdâd speaks of the brick-maker, the potter, the goldsmith, the silversmith, the blacksmith. Amongst the various products of their handiwork are mentioned palaces, columns, balconies, canals, bridges, thrones, crowns, girdles, ear-rings, necklaces, shoes, cooking utensils, hand-

mills, knives, tongs, cups, mortars, pestles, cushions, beds, ploughs, spades, adzes, hammers, saws, bellows, tunics, helmets, hauberks, javelins, bows, arrows, quivers, slings, spears, clubs, greaves, poniards, swords, chariots, caparisons.

THEIR CHRONOLOGY AND CALENDAR.

The extant Avesta is much wanting in chronological data. It is this deficiency that is mainly responsible for making the question of the date of Zarathushtra so very complicated and so variously answered. The Avesta makes a distinction between 'zravan' (time) and 'yu' (eternity) as in 'vîçpâi yavê' (for all duration). The former is a portion of the latter and is divided into compartments.

The only compartments to be traced in the Avesta are of the period between Gayô-mard and Zarathushtra. From certain passages we gather these to be four: (1) from Gayô-mard to Yima; (2) from Yima to the destruction and oppression due to the deadly winter and Azhi Dahâka; (3) from the destruction to the deliverance of the world by Thraêtaona; (4) from the deliverance to the birth of Zarathushtra.

As would be expected from the early proximity of the Irano-Aryans to their brother Indo-Aryans, the Avestans seem to have once had a lunar calendar. They gradually passed on to calculating by the sun, so that in the later Avestan period they had the complete solar year of 365 days (yâre). Still later they became most accurate and had the year (saredha) of $365\frac{1}{4}$ days. The month (mâong) seems to have been first divided into two parts from the new moon to the

full moon and from the full moon to the new moon (antare-mâong and perenô-mâong).[1] The day (ayare) was divided into five parts or watches (açnya or gâh). The day was calculated from sunrise to sunrise (from Hâvan gâh to Hâvan gâh).

Besides this mathematical method of successive subdivisions of the year for mere calculation, there was another of naming different periods meteorologically. Owing to the climatic conditions of the Avestan country spring and autumn were so short that they were almost merged in summer and winter. These two seasons contained six unequal periods, the close of which was marked by the six Gâhambârs.

The Avestan year ended with the winter season. Whenever the twelve months are spoken of, the summer months occur first and the winter months afterwards. At the end of the latter near the Hamaspathmaêdha Gâhambâr are put the ten days of Fravardigân during which according to Yasht XIII. 49, the fravashis of the dead come down from heaven. This coming is described in the Yasht as concomitant with the going of the woeful winter and with the advent of the spring, the season of greenness, freshness, health and happiness, with the earth's rising, as it were, from her grave into life and beauty.[2] From all this and from the first month Farvardin having been dedicated to the fravashis, it is not at all difficult to infer that the ten Fravardigân days round about the Hamaspathmaêdha Gâhambâr spoken of in Yasht XIII are the last complementary days at the end of the twelve months and the first five days of

1 Yt. vii. 2; Ys. i. 8. 2 Yt. xiii. 49-58.

the first month Farvardin. It is also evident from what we said above that the Avestan year was fixed to begin at the vernal equinox.

The month-names are[1] :—

Farvardîn.	Meher.
Ardibehesht.	Âvân.
Khordâd.	Âdar.
Tîr.	Daê or Dathushô (of the Creator Ahura-Mazda).
Amerdâd.	Bahman.
Shahrevar.	Spendârmad.

As noticed above, the fravashis of the dead holy men and women come down from Heaven at the end of the year and revivify the world after the death caused by the severe cold of winter. So the first month is justly and appropriately dedicated to the fravashis and called after them. The second month is the first hot month and consequently named Asha-vahishta or Ardibehesht that meteorologically represents the fire. The third month melts the frozen streams and lakes and makes their waters available to men and cattle; hence it has received the name Khordâd that represents in the physical world the waters. The name of the fourth month alludes to the rainy season. It is consecrated to Tîr (the star Sirius), because the star was believed to bring rain on the earth. The fifth month is Amerdâd that represents the plants. It is so called because during the month there is plenty of vegetation, abundant food and fodder for men and cattle. This period of plenty is followed by the period of abundant strength in the creatures of Mazda. Hence the name

1 "Zend Texts," Westergaard, pp. 318 et seq.

of the sixth month is Khshathra-vairya, "excellent power or strength, moral or material." The seventh month is the last summer month and is fairly hot and bright, and consequently given the name Meher or Mithra (the sun). For the remaining months we cannot do better than quote from Dr. Louis Gray, whose valuable suggestions on the subject have been to some extent availed of. He says, "the regents of the eighth Iranian month, October-November, were the Âpô or the waters, pointing evidently to the rainy season beginning in the autumn, and over the ninth month, November-December, rules Atar, the fire, obviously as the deity who gives protection against the cold of winter. The ruler of the tenth month Daê, December-January, was the Supreme Lord, Ahura-Mazda Himself. . . The only explanation which I can suggest is an extremely fanciful one, on which I myself lay little stress, presenting it in lieu of none at all. It will be noted that, in conformity to Zoroastrian custom in general, no month is dedicated to an evil spirit. This would be giving recognition to Ahriman, a thing blasphemous to the Iranian mind, although the Babylonians could consecrate a month (Adar, or February-March) to the seven evil spirits. Now, the only season of the year which was, according to the Avesta, created by Ahriman was winter, which extended from October 17 to March 20 (Darmesteter, Le Zit., Vol. I. p. 37 ; Vol. III. p. 34 ; Bundahisn, 7). This season, 'created by the demon' (daêvodâta, Vol. I. 3, cf. Bd. XXVIII. 1) is mentioned as a curse equal to the serpent, the special object of hatred to the Iranians

as early as the time of Herodotus (I. 140). The heart of this period is the month which received the name of Din. May it be, then, that in conscious defiance of the power of Ahriman, the centre of the time of his power was made sacred to his great opponent and conqueror, Ahura-Mazda? The lord of the eleventh month, January-February, is Vohûman. The reason for his succession after Ormazd is evidently not meteorological but theological. . . . Vohumanô is moreover the special protector of the good creation, and thus of the righteous man . . . . As the first-born of Ahura-Mazda naturally succeeds Him in the regency of the months . . . The deity of the last month, February-March, is Spendarmad. As Vohumanô is the son of Ahura-Mazda, Spendarmad is his daughter. Meteorologically she represents the earth and thus is a deity of fertility. She therefore appropriately presides over the opening of spring. In this way there is a regular succession from the last three months of the old year to the first of the new. The connecting link between the Supreme Lord and the earth is his chosen messenger and first-born child, while the guardian spirits who rule over both earth and man fittingly prepare the way for the new cycle of the seasons."[1]

The Avestan month has thirty days, named after the Yazatas, as follows, the first seven being also Amesha-Spentas:[2]

Ahurahê-Mazdâo (Hormazd). Ashahê-vahistahê (Ardibehesht).
Vanhêus-mananhô (Bahman).

1 "The Origin of the Names of the Avesta Months," in the American Journal of Semitic Languages and Literatures, Vol. No. 3, April 1904.

2 Ys. xvi. 3 et seq.; Siroza.

Khathrahê-vairyahê (Shahrevar).
Spenta-ârmatoish (Spendârmad).
Haurvatâtô (Khordâd).
Ameretâtô (Amerdâd).
Dathushô (of the Creator, Daêpâdar).
Âthrô (Âdar).
Apãm (Âvân).
Hvare-Khshatahê (Khorshêd).
Mâoṇhô (Môhr).
Tishtryêhê (Tîr).
Gêush (Gôsh).
Dathushô (of the Creator. Dapmeher).
Mithrahê (Meher).
Sraoshahê (Srôsh).
Rashnaosh (Rashnu).
Fravashinãm (Farvardîn).
Verethraghnahê (Behrâm).
Râmanô (Râm).
Vâtahê (Vât or Gôvâd).
Dathushô (Depdîn).
Daênayâo (Dîn).
Ashôish (Ard or Arshisvang).
Arshtâtô (Âshtâd).
Asmanô (Âsmân).
Zemô (Zamyâd).
Mâthrahê-spentahê (Mâhraspend).
Anagranãm-raochanghãm (Anerân).

The names of the five complementary days at the end of the twelve months are :—

Ahunavaiti. Spenta-mainyu. Vahishtôisti.
Ushtavaiti. Vohu-Khshathra

The names of the five watches or gâhs are :—

Hâvani (from sunrise to midday).
Rapithwina (from mid-day to afternoon).
Uzayeirina (from afternoon to sunset).
Aiwiçruthrema (from sunse to midnight).
Ushahina (from midnight sunrise).

The names of the six Gâhambârs are :—

Maidhyôzaremaya (mid-spring, the time for blossoms).
Maidhyôshema (mid-summer, the time for the hay crops).
Paitishahya (the harvest season).
Ayâthrima (the time for the increase of cattle).
Maidhyâirya (mid-winter, the time for rest).
Hamaspathmaêdhaya (the time of moderate heat and cold).

As for the principal holidays, we learn from the extant Avestan records that they were the first day of the year, the six days on which the Gâhambârs fell (the 45th, the 105th, the 180th, the 210th, the 290th and the 365th), the ten days of Farvardigân and the birthday of our Prophet. From the reference in the Farvardîn Yasht to the rejoicings of the waters

and the plants and the whole creation at the birth of Zarathushtra we learn that he was born when the land was smiling with the advent of spring.

These holidays which are kept up in our own times, date back to a remote antiquity, and there is a pleasure in the recollection that they were occasions of joy to our ancestors in the fatherland. These are not to be treated as idle opportunities for merry-making; but allied as they are so closely to our religion, they serve a higher purpose; they increase our regard for our civil and religious institutions and help to strengthen true brotherly love and social good feelings.

CHAPTER II.

ZARATHUSHTRA THE PROPHET.

HIS NAME—HIS PERSONALITY—HIS AGE AND HIS NATIVE PLACE—HIS BIRTH AND PARENTAGE—HIS LIFE AND CHARACTER.

HIS NAME.

The usual appellation by which the Avesta designates the founder of our religion is simply Zarathushtra. Often is it "Spitama Zarathushtra"[1] and sometimes "Zarathushtra Spitama ;"[2] in a few places "Spitama" alone.[3]

"Spitama" is the name of an ancestor of Zarathushtra. As a family name it is added also to the names of his daughter Pouruchista[4] and his paternal cousin Maidhyô-mâongha.[5] The general acceptation derives "Spitama" from spi "to be white" or "to be pure," and hence takes it to mean "the purest."

The original correct form "Zarathushtra" preserved in the Avesta has undergone various modifications no less at the hands of the later Iranians and their descendants (Pahl. Zartusht ; Per. Zardusht, Zaraduhasht, Zaradisht ; Pars. Zarthôsht) than of the different non-Iranian peoples[6] such as the Greeks (Zoroastres or Zathraustes), the Armenians (Zradasht), the Arabs (Zeraduscht), the Chinese (Sou-li-

1 Vend., etc.
2 Ys. xxix. 8 ; Ys. xiii. 7 ; etc.
3 Ys. ix. 2 ; Yt. xvii. 22. Ys iii. 3.
5 Ys. li. 19.
6 Prof. W. Jackson, "Zoroaster the Prophet of Ancient Iran," Appendix VI.

tche) among whom the fame of the great Prophet spread from time to time.

"Zarathushtra" is but rarely used by the Avesta as a title denoting a spiritual head; and in such cases the particular sense is made clear by the context as in Yasna XIX. 18. As a rule, this title is given the superlative form "Zarathushtrôtema."

On the meaning of the word "Zarathushtra" there is a wide divergence of opinion among the philologists. In the uncertainty that prevails we shall content ourselves with only mentioning the various solutions offered by the older as well as modern authors, and leave it to the reader to make his choice from the *embarras de richesse*:[1]

Author	*Signification.*
Deinon	: Star-worshipper.
Henry Lord	: Friend of fire.
Anquetil du Perron	: Taschater d'or.
Eugene Burnouf	: Star of gold.
Rawlinson	: Seed of Ishtar.
Oppert	: Splendour of gold.
Müller	: Possessing spirited camels.
Spiegel	: Tormenting camels.
Haug	: Spiritual elder.
Darmesteter	: Red, colour of gold.
Ascoli	: Devoted to agriculture.

But whatever be the signification of the name "Zarathushtra," it is, as Professor A. V. W. Jackson remarks, an unromantic prosaic name, and as such testifies to a strong personality.

1 Harlez, Avesta, Livre Sacre du Zoroastrisme, introd. Hovelacque, L'Avesta; Prof. A. V. W. Jackson, Zoroaster the Prophet of Iran.

HIS PERSONALITY.

At this date it can hardly be doubted that Zarathushtra was not a creature of imagination, but a human being who actually had "a local habitation and a name"—a profound philosopher who by the general consent of the ancient Greek and Iranian writers and of the scholars of modern times had entirely reformed the religion of primitive Iran. That Zarathushtra was a historic personage, is the well considered opinion of a host of authors who enjoy a wide reputation for great enlightenment and accurate research and who could not have been led into a mere delusion, converting a solar myth into a sentient rational human entity. There were, nevertheless, certain Iranists who insisted that no such man as Zarathushtra ever existed and that the name clothed a fiction representing the authority and tenets of a body of priests. This view seems to have been based on the difficulties which beset the attempt to fix the age and the place in which Zarathushtra lived, and on some incredible legends which the fertile imagination of later writers has woven round his life-history. But such difficulties and such legends are almost inevitably to be found in the case of most of the celebrities of ancient history.

It is now universally admitted that the Gâthâs, the earliest portion of our original Scripture, deal with actual facts. They bear the stamp of being simply the expression of personal experiences and the inmost sentiments of human hearts. Everything in them, as Dr. Mills says, is so simple, so sober, so rational and consistent, as to leave no doubt that the authors were

referring to contemporary persons and events. They are clearly the compositions of human authors in whose reality we are forced to believe, as we believe in that of Moses, Buddha, Christ or Mohammad.

These Gâthic hymns incontrovertibly testify to one of the most glorious and boundlessly beneficent reformations that the world has ever seen. It was a revolution inspired by a flaming zeal in a religious cause and by a burning desire to benefit the material, mental and moral sides of human nature. It was a movement which marked a sharp line of demarcation between the new well-defined Mazda-warship of Zarathushtrian origin and the loose religious principles then prevailing among the Irano-Aryan people. It established a reformed religion which comprised many and grave modifications of the system which was in vogue up to that time. These modifications could not have sprung up spontaneously; they must have had their source in some legislator of high intellectual and spiritual powers. History teaches us that all new philosophical and religious systems arise in and develop from the action or teaching of an individual.[1]

The facts mentioned about Zarathushtra in the Gâthâs, his fears, his complainings, his struggles, his earnest prayers, his fervent exhortations, his hopes, his implicit faith in Mazda, all expressed simply and naturally, appeal to the historian with their air of genuineness. The whole body of these hymns collectively displays a unity of thought and even of expression and form; and "Zarathushtra is the name

1 C. Harlez, Livre Sacre du Zoroastrisme, introd. chap. ii.

of the individual in which that unity centres." His is the most prominent of all names. It is so often repeated and with so much reverence that it impresses us with the belief that here we have the inspired originator of the Gâthic literature, in which character he has been expressly and implicitly represented throughout the Avesta. There are countless passages in the Avesta denoting that Zarathushtra was not a mythical but a historic personage and the founder of the Avestan religion.

HIS AGE.

Having thus satisfied ourselves with external and internal evidence that Zarathushtra was a historic personage in primitive Iran, we proceed to the question of the age in which he lived. As is known to every one with even a smattering of Zarathushtrian lore, the precise determination of the period when Zarathushtra lived, is only next to impossible. Even during times so far back as those of the early Greek writers there have been assigned dates ranging between 6500 B.C. and 2000 B.C. From these conflicting opinions nothing certain can be concluded except that Zarathushtra must have existed much earlier than the writers themselves. Anything like direct evidence is entirely absent from the Avesta; hence among modern scholars too there is such a wide divergence of views that the dates assigned vary from the 14th century B.C. to the 6th century B.C.

This need not, however, dismay us. If we only make the attempt, we shall find that the Avesta does greatly help us one way or other in ascertaining approximately the epoch when their originator flouri-

shed. The earlier Greek writers too throw much light on the subject, and although they differ very widely in their statements about the precise dates, their writings bearing on Zarathushtrian subjects give us some material for our purpose.

Throughout the Avesta and the traditional books both Iranian and non-Iranian we find proofs that the teaching of Zarathushtra began and spread in the reign of Kaî Vishtâsp, who was the most distinguished and the most staunch supporter of the prophet and his doctrines. It is almost superfluous to say that King Vishtâsp was undoubtedly a real historic personage; for in the Gâthâs he is associated with and spoken about in the same realistic manner as Zarathushtra, Jâmâsp, Frashaostra and others. Zarathushtra and Vishtâsp being contemporaries, the question of the Prophet's date will of course merge into that of the king's.

Now, in the whole range of Zarathushtrian literature, the Bundahesh alone contains passages which aim at acquainting us with the dates of the successive royal dynasties of the early Iranians. In Chapter XXXIV. it mentions four kings between Vishtâsp and Alexander; and the sum total of the periods of the reigns as given there is 288 years. This amounts to putting the accession of Vishtâsp somewhere about 618 B. C. In the selections of Zâd-sparam[1] and the

1 "Of the six great upholders of the religion there are the two daughters of Zarathushtra whose names are Frênŏ and Srîtŏ, with Ahrûbo-stôtô, son of Mêdyô-Mâh, and another three who are renowned for their religion for a hundred years, who are Vohûnêm that is born in the fortieth year, of the religion, Sênô is afterwards born and passes away in the two-hundredth year, and as to his hundred discipledom, it exists day and night till the hundredth year. Afterwards the religion is disturbed and the monarchy is contested." (See Dr. West, S. B. E. vol. xlvii. 166).

Ardâ Virâf Nâmeh,[1] we find stray vague statements giving an interval of three centuries between the Prophet and Alexander. Several Arabic writers too assign a similar late period to Zarathushtra. This has tempted several European and American scholars to take the Persian tradition as having been sufficiently confirmed to be made a basis for their assigning to the appearance of Zarathushtra so late a period as the 6th or the 7th century B. C.

We must confess we do not see much in the alleged support afforded to the Bundahesh by the two other Pahlavi statements. First, they are too vague and cursory to command belief. Next, on such a vital matter as the coming of the religion, the date deduced from them is 42 years earlier than that from the Bundahesh. The former is 630 B.C. and the latter 588 B.C. Then in one other important point concerning King Vishtâsp, round whose head our controversy mainly rages, there is a material difference between the Bundahesh and the selections of Zâdsparam. The former locates the home of Vishtâsp's dynasty near Lake Kãsû (Kyânish) in Seistân in the south of Eastern Iran ; whereas the latter places it in Âtrôpâtakân north-west of Western Iran.

Still, it is the Bundahesh story that forms the corner-stone of the later date theory. And before accepting its statements, however explicit and unequivocal,

1. " They say that, once upon a time, the pious Zaratûsht made the rliegion which he had received, current in the world ; and till the completion of 300 years, the religion was in purity, and men were without doubts. But afterwards, the accursed Evil-spirit, the wicked one, in order to make men doubtful of this religion, instigated the accursed Alexander, the Rûman, who was dwelling in Egypt, so that he came to the country of Iran with severe cruelty and war and devastation ; he also slew the ruler of Iran, and destroyed the metropolis and empire, and made them desolate." (See Haug and Dr. West, Ardâ Virâf, p. 141.)

and in whatever way supported and corroborated, it will be prudent to satisfy ourselves of the reliability of its whole sketch in general, and of Vishtâsp's date in particular as given there. For if we find good reasons to reject the Bundahesh chronology, the only things left will be the two other Pahlavi passages and the Arabic allusions of later days. As for the former, it must already have been noticed that thay are in themselves too flimsy to serve as any basis for the superstructure of a theory ; and the latter too would be as good as worthless, for so many of them are, on their own authority, borrowed from the chronology of the Persians themselves.

Let us then take in hand the much-made-of Bundahesh passage that we have so repeatedly mentioned already. It is as follows :—"Kaî Vishtâsp till the coming of the religion, thirty years, altogether a hundred and twenty years. Vohûman, son of Spendâd, a hundred and twelve years. Hûmâî, who was daughter of Vohûman, thirty years ; Dârâî, son of Kîhar-âzâd, that is, of the daughter of Vohûman, twelve years ; Dârâî, son of Dârâî, fourteen years ; Alexander the Ruman fourteen years. The Askânians bore the title in uninterrupted (a-arûbâk) sovereignty two hundred and eighty-four years ; Ardeshir son of Pâfalu and the number of the Sâssânians four hundred and sixty years, and then it went to the Arabs." (See Dr. West, S. B. E., Vol. V. 150.)

If we examine the reliability of this short dry narrative in the light of history, we make the painful discovery that it entirely fails to stand the test. This will be best seen from a comparative table of the

Bundahesh narrative and of the actual historical facts as revealed by the inscriptions or derived from the classics. Neither the above passage nor its surrounding context mentions any specific date from which we could measure the intervals. The dates given in the table have had to be deduced by counting on either side from Alexander's conquest of Persia, 331 B. C.

	Bundahesh.	History.	
Kayânian.	Vishtâsp, 618-498 B. C.	Cyaxares, 625-585 B. C.	Median.
		Astyages, 585-550	
		Cyrus, 550-529	Achæmenian (Persian.)
		Cambyses, 529-522	
	Vohûman, 498-386	Darius Hystaspes, 522-485	
		Xerxes, 485-465	
		Artaxerxes 465-425	
		Darius II, Nothus 425-405	
	Hûmâi, 386-356	Artaxerxes II, Mnemon 405-359	
	Dârâî, 356-344		
	Dârâî Dârâî, 344-330	Artaxerxes III, Ochus 359-339	
		Arses, 339-336	
		Darius III, Codomanus, 336-331	
Alexander, 330-316		Alexander, 331-323	Greek.
		Seleucids, 323-250	
Ashkânians, 316-32		Parthians or Ashkânians, 250 B. C.—226 A. D.	
Sâssânians, 32 B. C.—428 A.D.		Sâssânians 226 A. D.—641 A. D.	

It requires neither deep study nor great ingenuity to see how much the two narratives are at variance with each other. Before Alexander the dynasties do not correspond; the dates do not correspond; and with one notable exception, there are no names on the two sides that could reasonably be identified with each other in any respect. It is simply impossible to reject or even to doubt the truth of the historical narrative derived from the inscriptions and supported by the classics, which tell us that during the period traditionally ascribed to Vishtâsp, there flourished great kings whose rule extended over the whole Iranian plateau. Hence, if we are to accept the traditional account, we have to do it in spite of the unimpeachable facts of history. It is not difficult to invent hypotheses on the strength of which this could be done; and some attempts have been made in this direction. Thus, with regard to king Vishtâsp, with whom we are most concerned, it has been asserted that his "long reign . . . . . may with reasonably fair justice be explained as that of a ruling house,"[1] or that it "seems intended to cover the period from Cyrus to Xerxes;"[2] or again, that Vishtâsp is no other than Hystaspes, the father of Darius.

Even after purely conjectural additions and subtractions, the difference in the years as well as in the length of the periods will remain an obstacle to these hypotheses. We may for the moment set this aside. But still, to give them even a semblance of being probably correct, we have to make other suppositions.

1 A. V. W. Jackson, "Zoroaster the Prophet of Ancient Iran," p. 158.

2 West, S. B. E. v. p. 151.

We must, for the first, believe that Vishtâsp was a petty ruler of a very small area in the north-east of Iran, and not a king or even a chief great enough, like Phraortes, the father of Cyaxares, to be in any way noticed in history. For the next, we must identify Vishtâsp with at least one of the kings of Median or of Persian origin whom we know from history to have ruled over Iran during the period covered by the alleged 120 years of Vishtâsp's sovereignty or thereabouts. And for thelast, we must believe that the native place and the family name, the political sway and the religious faith of Hystaspes were quite the same as that of Vishtâsp, as we gather them from the Avesta.

We shall examine the validity of each of these suppositions necessitated by the hypothesis with which the propounders of the later date theory explain away the objections against reliance on our tradition on this point.

The first is easily disposed of. For the Avesta, far from lending any countenance to it, makes it quite untenable. It depicts Vishtâsp as well as his predecessors as powerful monarchs whose dominions covered Eastern Iran from Kang-dez in the north to Seistân on the south, and who frequently fought with and vanquished the formidable hordes of the Turanians.

The question of the identification with any of the historic kings will require a rather lengthy investigation. Phraortes, Cyaxares and Astyages are the Median rulers, and Cyrus, Cambyses and Darius are the Persian rulers whom we have to treat. So far as the sounds of the names are concerned, there are

no grounds whatever for identifying any of these with Vishtâsp.

Now, to take the Median kings. Were the ancestors of Phraortes and Cyaxares great kings like those of Vishtâsp? Had the forefathers of Phraortes or Phraortes himself or his successor Cyaxares in the first half of his reign ruled in Eastern Iran like King Vishtâsp and his predecessors Aurvataspa, Kavi Husrava etc? Were Phraortes and Cyaxares succeeded by four kings of their own dynasty on the throne of Media? All these questions can nowise be answered, save in the negative; for history tells us that Phraortes was the first founder of the Median dominion. His father Deioses and his forefathers were merely chiefs and not kings. It was some years after Cyaxares had ascended the throne of his father that the Bactrians, the Hyrcanians and other nations of Eastern Iran became subject to Median rule. Vishtâsp was succeeded by his grandson Vohûman, Hûmâi, Dârâî and Dârâî, all belonging to the same Kayânian dynasty as Vishtâsp, but Phraortes and Cyaxares were followed only by Astyages, after whom the whole Median empire passed into the hands of Cyrus, who was of a different dynasty, the Achæmenian.

Nor is it more possible to identify Vishtâsp with any of the Achæmenians or Persian kings. We know for certain that Cyrus II was a great king like Vishtâsp, that like him he had in his possession the eastern part of the Iranian table-land, that his ancestors as well as his descendants had been kings. If reasons like these could suffice to establish an identification, then we could identify Vishtâsp not only

with Cyrus but with many other kings who ruled over Iran in later times and of whom the above circumstances could be predicated with equal truth as of Cyrus. Any material disagreement between such circumstances about two persons would be proof positive that they are different individuals ; but that such facts about them agree, can warrant no conclusion of their identity. We must therefore have some other grounds to say that Cyrus was known to the Avestan and Pahlavi writers as Vishtâsp. Have we any? None, unless we create them by making unfounded and unsupported assumptions.

But rather we have some material to negative the identification. The predecessors of Cyrus and Cyrus himself in the first ten years of his reign had no dominions in Eastern Iran ; whereas Vishtâsp as well as his ancestors had. The names of the ancestors of Cyrus bear no resemblance to those of the ancestors of Vishtâsp. Then there are certain objections that can be urged against identifying Vishtâsp with any or all of the first three Persian kings. First, is the family and the home. Cyrus belonged to the Achæmenian dynasty which had arisen in Persia ; whereas Vishtâsp is represented in the Avesta and in our traditions as one of the Kayânian kings who had their home near Lake Kãsû (in Seistân).

The next is the very language in which these kings have left their inscriptions. If any of them be Vishtâsp himself, we should necessarily expect no difference between the language of their important records and that of the Gâthâs which Vishtâsp heard and spoke. But as a matter of fact the langu-

age of the inscriptions appears to be a degenerated form of even the much later Avestan language.

Another—and this is perhaps the greatest—is the evidence afforded us by the inscriptions which reveal to us the faith of Cyrus and his successors. In lines 34 and 35 of his cylinder inscription Cyrus says: "May all the gods whom I have brought into their own cities, intercede daily before Bel and Merodach that my days be long, may they pronounce blessings upon me, and may they say to Merodach my lord: Let Cyrus the king, thy worshipper and Kambyses his son [accomplish the desire ?] of their heart."[1] On the annalistic tablet of Cyrus, in lines 23 to 28 of column I. on the reverse, we read as follows :[2] "The wife of the king (Nabonidus of Babylon) died. . . . . Kambyses the son of Cyrus conducted the burial at the temple of the sceptre of the World. . . . . free-will offerings in [full] the son of the king [Cambyses] to 10 times [the usual amount offered]. . . . Victims before Bel to 10 times [the usual amount he sacrificed]."

There is no need to discuss whether in these quotations we do or do not see the real faith of Cyrus and Cambyses. We may grant that they may have professed the Zarathushtrian faith of some sort, and that it was only as a wise political policy of conciliation and extreme toleration that they honoured the gods of the conquered nations. But is it at all possible to expect from the valiant Vishtâsp of Avesta fame any such countenancing of foreign gods?

1. Sayce's "Records of the Past," vol. v. p. 168.

2. Ibid. p. 163.

Darius has left us comparatively longer inscriptions on the Behistan and the Naqshe Rustam rocks. He repeatedly makes mention of Ahura-Mazda as the creator and protector of all. Thus: "The almighty God Ahura-Mazda has created this earth, has created that heaven, has created man, has created the spirit or intelligence of man, has made Darius king. . . . . "....By the grace of Ahura-Mazda I am king. Ahura-Mazda gave me the Kingdom. "....Ahura-Mazda helped me. By the grace of Ahura-Mazda my army defeated the army of my enemy. . . . . "....All I have done, I have done through the grace of Ahura-Mazda. . . . ." Throughout the inscriptions engraved by the order of Darius Ahura-Mazda has been represented as the Maker of all things. But, on the other hand, no mention is made in the cuneiform texts of Angra-Mainyu, although occasions were not wanting for such mention. Nor are the Amesha-Spentas or the Yazatas of the Avesta alluded to.

"The ready and just suggestion is made," says Dr. Lawrence H. Mills, "that the documents are exceedingly limited; that many deities would not be named on so narrow a space, while the statements of Herodotus and his successors make it probable that the entire system of Zarathushtra was known in the near neighbourhood, and must have been very familiar to the persons who ordered the inscriptions to be cut. To this the necessary rejoinder might be made, that the familiarity of Darius with the later, or indeed with the original, Zarathushtrianism, if he was familiar with it, renders the absence of the name of Angra-Mainyu at least all the more striking. What more imperative

call could there be for the use of that name than in denouncing the opponents whose overthrow forms the theme of the mighty writings?"

When we consider that the later Achæmenians refer to Mithra and Anâhita in their inscriptions, compared with which those of Darius are much more detailed and lengthy, the above-noted omissions of Darius become very significant. Besides, in a passage of the Behistan inscription Darius boasts that "the temples which Gaumata the Magian had destroyed, I rebuilt." This anti-Magian turn is more clearly brought out by his "general assassination of all the Magi that could be found, an event subsequently recorded by an annual festival called Magophonia or slaughter of the Magi."

From what we have seen above of the inscriptions it is quite clear that the faith of the earlier Achæmenians has in it nothing whatever of the distinctive Zarathushtrian characteristics of that of Kaî Vishtâsp. At least it could be boldly maintained by even the most timid—and just that much is sufficient for our present purpose—that there is a wide gulf to be crossed before going from the staunch unalloyed Zarathushtrian faith of Kava Vishtâsp of Gâthic fame, with his ardent love for religion and heroic zeal in its support, to the polytheism of Cyrus, with his love of territory and religious flirtations, or to the vague pure theism of Darius with his political ambition and love of glory. Harlez, Geiger, Söderblom, Moulton, Weisback agree that Cyrus and his successors were not followers of the Zarathushtrian religion. After rather a lengthy consideration of the question, we

have come to the position where we cannot but conclude that the identification of Vishtâsp with the Median or the early Achæmenian or Persian kings is quite impossible.

Not less so is the identification of Vishtâsp with Hystaspes. In the absence of any other data we must judge of his faith from that of his own son Darius or of his other kith and kin Cyrus and Cambyses with whom he lived on the best of terms. And as we have already seen, their form of faith is quite apart from that of Vishtâsp. Then, as in the case of the Persian kings treated of before, there is difference in the native place and the family-name. And lastly, there is the important fact that Hystaspes was never a king exercising his own independent sway. From those passages in the inscriptions of Darius which trace their genealogies we come to the following conclusions: Achæmenes had founded the Persian monarchy. His son Teïspes took and annexed Anshan to his inherited kingdom of Persia. He had two sons, namely, Cyrus and Ariaramnes, between whom he divided his dominions, giving Anshan to Cyrus and Persia to Ariaramnes. Thus the descendants of Teïspes began to reign 'in a double line.' After the death of Cyrus, his son Cambyses, and after this son his grandson Cyrus, called Cyrus the Great, ascended the throne of Anshan. Now, on the other side, in Persia Ariaramnes was succeeded by his son Arsames. After Arsames Persia seems to have been united by Cyrus the Great with his own kingdom of Anshan. Now if Hystaspes, the son of Arsames, had

reigned in Persia, Darius, the son of Hystaspes would have called himself the tenth King of Persia. But in his Behistan inscriptions Darius plainly says, "There are eight of my race who have been kings before me; I am the ninth." From this, it is quite evident that Hystaspes had never reigned before his son. "On the other hand, Hystaspes is never given the title of king in the numerous inscriptions recording the genealogy of Dareios and his descendants on the walls of their palaces at the royal city of Persepolis. These two indications converge to the conclusion that Kyros the Great, before he overthrew the Median empire and started on his career of conquest, established himself as king of both Anshan and Persia, to the exclusion of Hystaspes, who would seem to have submitted with a good grace, since history shows him an honoured and trusted kinsman and councillor at the court of Kyros, and governor of an important province, Hyrcania. When the elder line became extinct in the person of Kambyses, the son of Kyros the Great, the nearest and natural claimant was Hystaspes, the representative of the younger line, but he appears to have been a singularly unambitious person, for we again find him passed by this time in favour of his son who reigns long and gloriously, while he is content to command some of that son's armies."[1]

We have thus failed to find the King Vishtâsp of the Avesta and of our Pahlavi traditions in Western Iran as well as in Eastern Iran. History tells us that in Eastern Iran from 660 B. C. downwards there was

1 Z. Ragozin, "Story of Media," p. 288.

no powerful king who, like Vishtâsp, could rule over a large empire extending from Kangdez on the north to Seistân on the south, and who frequently fought with and vanquished the formidable Turanians. The Bactrians, the Hyrcanians and other nations of Eastern Iran of the period were not able even to maintain the independence of their own respective provinces and resist foreign invasions. Hence it was that they had become humble subjects of Cyaxares, Astyages, and after them of Cyrus and his successors. Can we believe that Vishtâsp, Vohûman, Hûmâi, Dârâî and Dârâî-i-Dârâî reigned in one of the eastern provinces such as Bactria during the interval between 660 (Jackson's date) and 607 B. C., the year when Eastern Iran fell under the yoke of the Median monarch Cyaxares? The period of 53 years between 660 and 607 would be only one-sixth of that assigned by the above quoted Pahlavi passages to the reigns of the five Kayânian sovereigns.

Our conclusion should, therefore, be that Vishtâsp in whose reign we first hear of Zarathushtra and his religion, did not live and rule at the time referred to in the passages of the Bundahesh, the selections of Zâdsparam and Ardâ Virâf Nâmeh ; that the Pahlavi writers had no Avestan or historical accounts from which they could have got the true epoch of Vishtâsp and Zarathushtra ; that they did not know this epoch even approximately ; and that they had no knowledge of the real rulers of Iran during the three hundred years which they mention in their works. All that we can say is that they, having known through the Avesta or from some other sources that Vishtâsp and

several kings of his dynasty had made themselves famous by their sovereignty over a large part of primitive Iran, and having also known that some mighty monarchs of Iran had governed over a large empire before the conquest of Alexander the Great, were misled into mistaking one for the other. And once we reject the traditional chronology, what grounds are at all left for the theories that assign to Vishtâsp and therefore to his contemporary Zarathushtra, a date so late as between the 6th or the 7th century B. C.?

Tradition has disappointed us and we have no other independent and reliable direct evidence to help us. But as noticed at the very outset, the Avesta itself will come to our aid. Let us take the very language of the Gâthâs. "The clearest evidence of the extreme age of the language of the Gâthâs," says Dr. Karl F. Geldner, "is its striking resemblance to the oldest Sanskrit, the language of the Vedic poems. The Gâthâ language (much more than the later Zend) and the language of the Vedas have a close resemblance, exceeding that of any two Romanic languages; they seem more than two dialects of one tongue. Whole strophes of the Gâthâs can be turned into good old Sanskrit by the application of certain phonetic laws."

The same inference is drawn by all the learned scholars who have made a comparative study of the Gâthic dialect and the oldest Sanskrit of the Vedas. And since the Gâthic dialect and the oldest Sanskrit of the Vedas have proceeded from one and the same language, that is, the common language spoken by the Irano-Aryans and the Indo-Aryans before their

separation, and since the two branches are so much alike, it is not at all groundless to believe that the Gâthâs and the Vedas, in the composition of which they were respectively used, had been composed in almost the same age. Now, it has been generally admitted that no later date can be assigned to the Vedas than the tenth century before Christ. Should we not assign the same age to the composition of the Gâthâs and to their composer Zarathushtra?

The question naturally arises: whether we have any trustworthy data of later times which will help us to work our way back to the period of the Gâthâs. Yes, briefly stated they are as follows. Herodotus describes the later fully-developed form of Zarathushtrianism as being the settled religion of Media by the 7th century B. C. But Media had the religion imported by the Âthravans from Eastern Iran, which puts its introduction at about half a century further back. Before the Âthravans entered Western Iran, they had already grown into a powerful and active class in the east; and this will require putting back more than two centuries in order to arrive at the first promulgation of his new doctrines by the prophet himself.

That from the fifth century downwards all the famous classical writers such as Herodotus, Democritus, Plato, Aristotle, Eudoxus, Dino, Plutarch, Hermodorus, Hermippus, Theopompus, Pliny, Strabo, etc., were well acquainted with the Avestan system, is a fact which none can deny. Their works bear testimony to their knowledge of Zarathushtra and his doctrines. They tell us of Ahura-Mazda and Angra-Mainyu, the Amesha-Spentas, the doctrine of

the Resurrection, the Yazatas Mithra, Anâhita etc. Herodotus even describes minute features of Zarathushtrianism ; as, for example, "the description of the sacrifice at which a Magus standing near sings the theogony, which points to sacrificial prayers, such as the Yasna and the Yashts ; .... The stress laid on the begetting of children, on veracity and freedom from debts ; the religious observance done to the rivers, and the prohibition against making water in them or in the presence of another person ; the interdict against the burning of corpses (Bk. III. 16) ; .... the necessity of exposing the corpses that they may be eaten by dogs or birds ...."[1] According to this great historian as well as all other Greek writers, the Magi were the priests of Western Iran who performed all the religious functions amongst the Medes. They were the keepers and propagators of the Avestan religion and the celebrants of all its rites and ceremonies.

It is well known that Herodotus lived between 484-420 B. C. and has left to us the history of the Medes and the Persians for more than 200 years before his life-time. He recognises the fully developed Avestan system as having been established at least in Media. If any religious revolution or change had taken place even two hundred years before his life-time, he would surely have known it and noted it as such in his account of the religion of the Medes. But as we find no mention of any such event having taken place, it is well-nigh certain that the Avestan

1 Windischmann, "Zoroastrische Studien," translated from German by Dastoor Darab P. Saniana.

religion as found in the Yasna as well as in the Vendîdâd and the Yashts had taken firm root in Media at least about 700 B. C.

Now comes the question whether the religion arose and developed amongst the Medes themselves. This must be answered in the negative. In Chapter I. we have sufficiently shown that the Avestan nation and the Avestan religion rose in Eastern Iran. Almost all the Avestan places whose positions could be determined, belong to Eastern Iran. Even the two districts named in Vendîdâd I., Ragha and Varena, do not lie in Media but about the frontier line between Media and Eastern Iran. If, then, the Yashts and the Vendîdâd had been composed in Media in the latter half of the 7th century B. C., most of the places of Media must have been mentioned. Apart from other places in Media, even such an important place as Ecbatana, the famous capital city of the Median rulers Cyaxares and Astyages, is absent from the Avestan books. On the other hand, in the Vendîdâd list of the Avestan districts, the eastern city of Bâkhdhi (Balkh) is represented as a powerful seat of Government.[1]

Then again, according to history, the Medes were divided into six tribes, one of which was of the Magi, the priests. If the compilation of the Avestan books had taken place among the Medes, "Magi," the title of the Median priesthood, should have occurred in them. There is but one passage where occurs the term "magutbish"; but as Dr. W. Geiger observes, it seems quite possible that it bears a purely generic

1 Vend, i. 7.

meaning.[1] In all other passages of the Yashts and the Vendîdâd—and these are many—where the priests are spoken of, they are called "Âthravan." "Âthravan," says Dr. W. Geiger, "admits of a direct connection with the Vedic civilisation. In the Rig-veda too, we find the word Âthravan used to mean 'a fire-priest,' as well as the name of a mythical character, the Prometheus of the Indians, who brings down fire from heaven and is thus the prototype of all fire-priests on earth. The title Âthravan may, consequently, be traced to the remote Aryan period."[2]

The absence of western places and the western term "Magi" leads us to believe firmly that the Yasna, the Vendîdâd and the Yashts were composed in Eastern Iran, and that the religion represented in them had arisen and spread there, before it penetrated into Media, where the name Âthravan was absorbed and substituted by Maghu (magian, plu. magi).

The Avestan books further bear testimony to the fact that the Âthravans formed a very diligent and influential class of priests, who copiously commented, minutely expounded and widely propagated the Avestan doctrine and ritual. Now, for the rise of such a class, for its separation from other orders, for its acquisition of great power and influence, for the immense work which it did after its formation and attainment of power, undoubtedly a very long period of time must be allowed.[1] If then we believe that the Avestan system found its way from Eastern Iran

1 Dr. W. Geiger, "Civilisation of the Eastern Iranians in Ancient Times," translated by Darab Dastoor P. Sanjana, vol. ii. p. 149.

2 Ibid. p. 150.

3 See Max Duncker, vol. v.

into Media in the second part of the 7th century B.C., it is not unreasonable to suppose that the sacerdotal order of the Âthravans began to form itself about the 9th century before Christ. Taking into consideration the period of time which must elapse between the birth of Zarathushtra and the beginning of the formation of the priesthood, we cannot put the former later than the 10th century B.C.

Thus, from all this internal and external evidence we are led to place the birth of Zarathushtra at about the 10th century before the Christian era.[1] It is, of course, impossible to fix it precisely. And no wonder, if the exact date of such great historic personages like Hermodorus and Hermippus, who seem to have lived in comparatively recent times, that is, in the 3rd century B.C., is unknown.

HIS NATIVE PLACE.

The question of Zarathushtra's birth-place is not less difficult to solve than that of his age. The main points bearing on this subject have been already discussed in the first chapter. We have shown there that the river Dareja, with Pourushaspa's house, was situated in Airyana-vaêja north of Eastern Iran, and that Airyana-vaêja was the country where Zarathushtra was born and brought up and had preached and promulgated his religion. The Avesta has nothing even to suggest that Ragha or any other portion of Media was the native place of our Prophet. No-

1 In conversation with the writer, the Avestan scholars Dr. Mills (of Oxford), Dr. Geiger (of Erlangan), Dr. Bartholomæ (of Geissan), Dr. Weisbach (of Leipsic), Dr. Buck (of Chicago), Dr. Führer (of Basel), expressed their opinion in favour of this conclusion.

where is Ragha spoken of in connection with Zarathushtra the Prophet as is Airyana-vaêja. In the first chapter of the Vendîdâd it is stated that Ragha contained three races or tribes, and that a good deal of unbelief was prevalent in the city. The first part of the statement proves nothing ; from the second part we can only infer that Zarathushtrianism was not established in Ragha. In both these parts, at any rate, we find no allusion to Zarathushtra having been born there. In Yasna XIX. 18, which mentions Ragha, the term Zarathushtra is used merely as a title denoting a spiritual head. The only legitimate inference about Ragha is that to its spiritual head greater importance was attached than to the spiritual heads of all other districts. In the latter the Zarathushtra stood only at the head of spiritual affairs and the chief of the province at the head of temporal affairs ; but in Ragha the Zarathushtra was considered both as the highest spiritual as well as political authority. In the Avestan literature Zarathushtra, our Prophet, has been nowhere shown as having exercised any sort of political authority.

Turning to our traditions, we observe that the earlier Pahlavi work Mainyu-i-Khrat seems to locate Airyana-vaêja, the native place of Zarathushtra, in Eastern Iran. But the authors of the Bundahesh and the selections of Zâdsparam place it in Âtrôpâtakân (Âdarbaijan), the province on the north-west of Media. The mistake can be easily explained. It is most probable that the two authors of the later period, having known through the abovementioned Yasna passage that Ragha had been once recognised

as the headquarters of the ecclesiastical authority, and having known also that the province of Âdarbaijan had been famous for its sacred fire-altars from ancient times and that Âdarbaijan and Ragha had been held in great importance by the Sâssânian Kings under whom Zarathushtrianism flourished most, could not resist the temptation of identifying Âtrôpâtakân or Âdarbaijan with Airyana-vaêja and considering it as the cradle of our Prophet and of his religion. In fact, we find no grounds in the Avesta, in the tradition or in the classics, to support the opinion that Zarathushtra was a Median by birth. Most of the classical writers who speak of him, represent him as a Bactrian.

HIS BIRTH AND PARENTAGE.

Whatever was the age and the place in which our Prophet lived, that which concerns us most and may most profitably engage our attention, is his life, his character and his works ; to meditate upon them should be the principal employment of our mind. Little as our original Scripture tells us concerning him, it affords us enough for many an important lesson.

There are some human lives which are like poems. They are the most worthy and beautiful lives, which by their worthiness kindle respect and veneration and by their beauty touch the imagination with that peculiar pleasure which noble poetry gives by the expression of the beautiful. Such a life, at its highest range, was the life of Zarathushtra. It was indeed the grandest life, the most glorious life that was spent to establish the kingdom of good, to establish the Kingdom of God on earth. It was the

greatest spiritual force that started an influence which could never cease.

Zarathushtra was born of a very noble family. It was not the season of sharp blast, of bitter cold and frost when he was born. But it was the season when the whole universe was rejoicing ; the sun, the moon, and the stars were shining bright ; the earth was glowing with light ; the waters were beautifully flowing in streams ; and the trees and plants were growing and blooming in orchards and fields.[1] Such was the season that Ahura-Mazda chose for the nativity of Zarathushtra with a view to show that he was to bring high hopes and the most elevating influence to the animate as well as the inanimate creation.

He was the son of Pourushaspa[2] and Dughdôvâ.[3] How matchless must have been the sanctity of the Prophet's parents under whose guardian influence and loving care he passed the impressionable periods of boyhood and youth. We must credit them with high intellectual powers, if we may judge the tree by the fruit thereof. Parental teaching and example have their echo in the character of descendants. Of course, there are exceptions. As in the natural world, so also in the moral and spiritual world, there is a distorted echo or no echo, owing to certain causes. But the general rule is that the character of children is the echo of the character of their parents. Now we know with certainty that Zarathushtra was the most transporting and triumphant character, so Pou-

1 Yt. xiii. 90-93.
2 Ys. ix. 13 ; Vend. xix. 6, etc.
3 Saddar xl. 4, Hadokht Nask fragments.

rushaspa and Dughdôvâ must have been most devout and consecreated parents.

HIS LIFE AND CHARACTER.

Zarathushtra was strong in body as well as in mind.[1] His incessant toil, his inexhaustible energy and boundless power of endurance, betokened a healthy and robust constitution.[2] He was blessed with external charms as with internal beauty. His pure spirit, permeated by an abundance of heavenly light, inhabited a body of surpassing fairness.[3]

From his youth he gave his mind to the study of metaphysical questions and to the endeavour to promote the physical and moral well-being of his fellowmen. But unbounded as was his spirit of philosophic inquiry, he did not allow it to shut him off from fulfilling his duty of contributing to his society and to his country his own quota of sons and daughters brought up in the path of holiness. The Avesta makes mention of his blest wife Hvovi,[4] his three sons[5] Isatvâstra, Urvatatnar, Hvarechithra, and his three daughters[6] Freni, Thriti and Pouruchista. The last mentioned was married to Jâmâsp. In Yasna LIII. 4 we find her expressing the lofty sentiments of a virtuous and loving wife.

Zarathushtra's intellectual powers were undoubtedly unique.[7] His religious system gives ample and clear proofs of his broad intellect and his unsurpassed capacity for original thought. The profound teachings he has given us, are marked with many features of supreme wisdom.

1 Yt. xvii. 22.
2 Ys. xxix. 2. : gaodâyô thwakhshô ; xxix. 6.
3 Yt. xvii. 22.
4 Yt. xiii. 139.
5 Yt. xiii. 98.
6 Yt. xiii. 139.
7 Yt. xiii. 152 hâtăm hudhăçtemem.

He was the greatest and holiest of poets of his age. Such of his fragmentary sermons as we possess, are in verse. They have some of the most important elements of beautiful poetry. They are simple, sensuous and passionate. They represent the moral majesty and the exquisiteness of their author's character. We read in Yasna XLV. 1 and 5 : "Yea, I will speak forth; hear ye all, listen ; ye who have come from afar and from near, seeking. Ponder ye all carefully. Not for a second time shall the evil teacher destroy life . . . . yea, I will declare that which the most bountiful One (Ahura-Mazda) has told me; that word which will bring men (much needed) help and comfort. Unto those who to me will listen and pay obedient attention, therein will come health and immortality, and through clean-minded actions Ahura-Mazda Himself."

How simple are these words of Zarathushtra ! How passionate, how intense and pathetic is the expression of the deep spiritual want of man ! Zarathushtra was undoubtedly simple and passionate. How else could he affect and stir the hearts of those around him ! How could he thrill and inspire men like King Vishtâsp, Maidhyô-mâongha, Frashaostra, Jâmâsp and others to go forth and preach his doctrines ! He spoke the language of the common human heart with heavenly fervour. He taught truths and principles of life by passionately expressing them in simple words and actions, thus making them the common property of the high and the low, of the learned as well as the unlearned.

Another most important element of his character is his sensuousness, that is, his sensitiveness or the

power of receiving impressions from nature and man. He had not only the power of receiving continually and vividly impressions through the senses but also had the power of employing his own imagination or intellect on the impressions so received. It does not seem wrong to say that both of these powers, which belong to the poetic nature, were in him in a very high degree, and made him the possessor of vital creative forces and the source of new sublime thoughts and principles.

That he was intensely sensitive to nature, is evident from the following facts. He frequently went alone to the banks of the river Dâitya and prayed there,[1] opening his mind to the strange sights and sounds through which "the grand voice of nature speaks of God to the soul in a manner that books cannot speak." From Yasna XXXI. 7, XLIV. 3, 4, and 5, we clearly see that Zarathushtra watched and observed the heavenly bodies, the sun, the moon and stars, their regular mighty movements, their glorious light, the dawn, noon and night; he watched and observed the storm clouds, the earth, the waters, the trees and plants. He received impressions from these natural phenomena, not passively, but worked upon them with his own mind and carried them to the spiritual world. He went far below the surface of these objects and found in their being and growth, in their beauty and order, in their wholesome influences and effects, the evidence of the wisdom, beneficence and power of the Supreme Being, Ahura-Mazda.

Not less sensitive was he to human nature. He

1 Yt. v. 104; Yt. ix. 25; Yt. xvii. 45.

was sensible to the noble conduct of Vishtâsp, Hutaosa, Maidhyô-mâongha, Frashaostra and Jâmâsp.[1] He rejoiced in their truth and righteousness. He felt inspired by their courage and heroism. He thrilled with compassion for the sorrows of the husbandmen and herdsmen who were suffering from the ravages of the rough-handed despoilers who came from the north and carried away their cattle and harvests.[2] He readily offered himself to be their spiritual guide and deliverer and to assuage their griefs and remove their miseries. He at once entered upon the most responsible office of spiritual chieftainship to which he was appointed by Ahura-Mazda.[3] He soon engaged himself in earnest prayers to Ahura-Mazda that He might enable him to put back the fury of the tormenting plunderers ; that He might bestow spiritual gifts upon those who, owing to misfortunes, stood most in need of religious support and consolation.[4] When the afflicted farmers and cattle breeders lifted up their mournful cries and complaints, and in despair doubted the propriety of their occupation, he confirmed and protected their good practices by instructing them in the advantages of the settled life they were pursuing.[5] Zarathushtra fully deserves the title of the First Tiller of Land given to him by the author of the Farvardin Yasht.[6] He was the first and foremost of men to perceive that the plough was the noblest and the most powerful of arms against all sorts of confusion and disorder.

1 Ys. xxviii. 9; xlvi. 14-17; xlix. Yt. ix. 25 ; Yt. xvii. 45. 8 and 9 ; Ys. li. 16-19 ; Yt. v. 104 ;
2 Ys. xxix. 1, etc.
3 Ys. xxix. 2 and 6.
4 Ys. xxviii. 2, 3, 4, 7, 9 ; Ys. xxix. 10 and 11 ; xlvi. 14 ; xlix. 8 ; etc.
5 Ys. xxix. 1 and 2, 4, 5 and 6 ; etc.
6 Yt. xiii. 88.

Thus we have seen that Zarathushtra received feelings which realised themselves in practical sympathy. He received feelings and feelings he gave back in return. He gave back sincere love and practical sympathy. He also received, as we have already mentioned, the teachings of nature. So very humble was he. Although he held the highest position that ever fell to the lot of men, although he was the most gifted and the most exalted of all creatures,[1] he was never wanting in humility which is the fundamental condition, the only way to reach truth.[2] He never made false pretences. He never claimed to do anything beyond man's reason or comprehension. He never claimed to be God or to possess His powers. He always declared himself to be in constant need of Ahura-Mazda.[3] He always believed and represented himself as His humble servant and acted as such.[4]

Singularly gifted was Zarathushtra with moral and spiritual powers as with intellectual. His soul was in full sympathy with Asha, the Divine Order.[5] How ardent were his prayers to Ahura-Mazda![6] With what zeal and fervour did he not yearn after the heavenly light![7] He continually engaged himself in developing and perfecting his character. As he made fresh and fresh advances in holiness, he obtained more and more graces from Ahura-Mazda till he acquired that supreme spiritual light, that high degree of perfection, which he so earnestly sought for.[8]

1 Ys. xxix. 6 and 8; Yt. viii. 44; etc.
2 Ys. xxxiii. 14.
3 Ys. xxix. 11; xlvi. 2 and 3, etc.
4 Ys. xxxiii 14; xlvi. 2 and 3, etc.
5 Ys. xxix. 6, etc.
6 Ys. xxviii. xxix. 10 and 11; xlvi. 1-3, etc.
7 Ibid.
8 Ys. liii. 1 : vahishtâ îshtis çrâvî Zarathusht rahê. Yt. xiii. 91 and 152; Yt. xix. 79.

Truly says the Zamyâd Yasht: "He was holiest in holiness; he thought according to the Law; he spoke according to the law; he acted according to the Law."[1] Through this righteousness he was admitted to the highest sphere of thought and the deepest survey of the spiritual world. His pious reflections and deep meditations on the Creator, Ahura-Mazda, Vohumân (the Divine Benevolence), Asha-vahishta (the Divine Order), Khshathra-vairya (the Sovereign Power) and Spenta-ârmaiti (the Bountiful Piety), revealed to his sanctified mind Ahura-Mazda's Nature, His Will and His Law according to which His creatures should live.[2] Through excessive joy and gratitude he exclaims in Yasna XLV. 8: "I see clearly through my righteousness Him who is Ahura-Mazda, the Lord of good thought, of good word and of good deed."

Having thus prepared himself for the sublimest purpose of his life, Zarathushtra launched himself into the tumult of the world. For he was not a mere recluse, meditative and inactive. In him we have the life of activity and the life of contemplation combined. He furnishes us the convincing proof that the highest spiritual life is in natural alliance with the greatest active service to man. He was one with the will of Ahura-Mazda and exerted to the utmost of his ability for the good of his fellow-men.[3]

The holiest man found in the world around him false beliefs and evil practices.[4] He saw men in a miserable condition of life.[5] Since he intensely loved

1 Yt. xix. 79; Yt. xiii. 88-92.
2 xxviii. 3 et seq; xix. 11; Yt. xiii, 88-92: Vend. xix, 9-13.
3 Ys. xxviii. 2 and 7; Ys. xlvi. 18; etc.
4 Ys. xliv, 20; xlix. 1 et seq. etc.
5 xxviii. 7; Ys. xxix. 1 et seq. etc.

them, an ardent desire was created in his bosom to raise and bless them.[1]

What a stupendous task he undertook! He was to be the greatest prophetic teacher and the greatest reformer of the human kind.[2] He was to be the greatest represser of their deep-rooted false religious notions and the sternest rebuker of their vices.[3] He was to enlighten them and make them do his own will which was the will of their Creator Ahura-Mazda.[4] He earnestly desired to see them the highest in virtue and the richest in spirit.

At first the people around him thought the task impossible and hopeless. They only hurled ridicule at him and said: "How can this pusillanimous being save us?"[5] His own kinsmen and servants deserted him.[6] The Kavis and the Karapans denounced him. Angra-Mainyu tempted him with vast possessions and offered him immense earthly goods, if he renounced the good Daênâ.[7] But in spite of all this Zarathushtra did not shrink or waver from his long-cherished virtuous design.[8] He would not renounce the good religion even though they should tear away his soul from his body.[9] He would not renounce it either for his body or his life.[10] He chose to suffer rather than disobey the bidding of his conscience which was the bidding of his Divine Master. He was intent upon sacrificing everything in the cause of Righteousness.[11] He fearlessly announced his new religion before King

1 Ys. xxviii. 2; xxix. 10 and 11.
2 Ys. xxix. 2 and 3, 6-8; etc.
3 Ibid; Vend. xix. 4 and 5.
4 Ys. xlvi. 13-15, 18 and 19; etc.
5 Ys. xxix. 9.
6 Ys. xlvi. 1 and 2.
7 Vend. xix. 6.
8 Vend. xix. 4-7; Ys. xlvi. 18.
9 Vend. xix. 7.
10 Ibid.
11 Vend. xix. 7.

Vishtâsp and his subjects. The open declaration of the principles which he formulated, made enemies of his hearers and irritated a large section of them into strong and violent opposition.[1] What frequent conflicts did he not sustain with his enemies![2] What long and heavy temptations did his unwearied perseverance not overcome.[3] With what intrepidity and resolution did he not defend truth![4] With what unbroken constancy did he not bear persecution![5]

Neither difficulties nor sufferings perplexed Zarathushtra. He boldly and firmly pursued the work of our happiness.[6] Amidst all his struggles and reverses no feeling of utter despondency was ever generated in his bosom.[7] He kept praying to Ahura-Mazda and retained unbounded and unshaken confidence in him.[8] He never lost conviction of His goodness or righteousness. He never charged him with injustice for the sorrows and afflictions which befell him. He ascribed them all to the wickedness of his enemies.[9]

Under all these severe trials and troubles Zarathushtra proved himself an ideal warrior.[10] He fought with the hosts of evil. He fought for truth, fought for God, fought against trouble, fought against temptation, fought against sin and at last won a glorious victory.[11] This sublime purpose he accomplished by his persuasive teachings backed up by his actually

1 Ys. xliv. 13, 14, and 20.
2 Vend. xix, 4-8; etc.
3 Ibid.
4 Ys. xlvi. 4, 18-19; Vend. xix. 4-8.
5 Ys. xlvi, 1 and 2, 18.
6 Ys. xxix. 10 and 11; Ys. xlvi, 1-3; Vend. xix. 4, 5, 11 and 12.
7 Ibid.
8 Ibid.
9 Ys. xlvi. 4 and 18.
10 Yt. xiii. 88.
11 Ys. xlv. 1ls. (4 and 5); Ys. liii 1, l. (1).

practising the general principles of conduct that he inculcated. The purity of his moral conduct, the purity which, as we saw above, had been subject to the storm, which had known temptation and subdued it, which had known trouble and overcome it, the purity which had been thus so tried, so victorious and consequently so beautiful, bore down all opposition. Men who had in the beginning opposed and insulted him, now became enthusiastic and zealous admirers of the beauty of this purity and the glory of moral victory which they saw in it. They gradually understood his doctrines, and having been convinced of their far-reaching truth and excellence, accepted and adopted them.

The foremost of those who became disciples of our Prophet, were Maidhyô-mâongha, Vishtâsp, Frashaostra, Jâmâsp and others.[1] These became his select pupils. To these devoted friends and followers he was as bounteous as his Divine Teacher was towards him.[2] He gave them freely out of the spiritual treasures he had stored up by his rigid piety and deep thinking.[3] He breathed into them intense love for man and God, elevated their entire aspirations and lifted them up to his own high standard of energetic activity.[4] These manly and noble characters so thoroughly imbibed their Teacher's spirit that they did not rest content with merely learning for themselves and practising what he had taught them. They engaged wholeheartedly in spreading among those around them the blessings that they themselves had

1 Ys. xxviii. 7-9; Ys. xlvi. 14-17; Ys. xlix. 8; Ys. li. 15-18; Ys. lxxi. 1 and 2; Yt. xxiv. 10-13; etc.

2 Ibid.

3 Ibid.

4 Ys. xlvi. 16; xlix. 8-9; li. 16-18.

received and with God's help soon succeeded in their noble selfless undertaking.[1]

What a glorious victory was that which Zarathushtra won for humanity. We may say and say justly that the victory of Zarathushtra laid the foundation of the material and moral welfare of mankind. It has directly or indirectly played the most important part in the world's civilization. It has greatly influenced the wholesome development of the Jewish, Christian and Mohammadan religions.[2] Zarathushtra was "the most victorious in victory, the most glorious in glory and the most worthy of glorification and propitiation amongst all beings."[3]

Who more obedient and grateful to His Creator,[4] more true to his principles and more independent of the world's temptation? Who more brave and courageous under the most adverse circumstances, more firm and steadfast in the path of duty and more zealous for the furtherance of a righteous cause?[5] Who more humble, who more devoted, who more loving than our Prophet Zarathushtra? He was the source of spiritual light, joy and happiness. Verily does he teach by his example and precept that personal efforts, personal reformation and personal purity are the only means for the attainment of the highest aim of life, for the fulfilment of the duty to God and to man. What truer key can we have of his life and character than the following words of his in which he exhorts his disciples to continue in the most righteous

1 Ys. liii, 2; etc.
2 The following and the last chapters of the present volume.
3 Yt. xiii, 152; Yt. xix, 79.
4 Ys. xxxiii, 14.
5 Yt. xvii, 19 and 20.

course: "O thou Frashaostra Hvogva! go with those helpers whom we have chosen for (the world's) salvation, go there where Ârmaiti (Purity) is in complete harmony with Asha (the Divine Order), go where exists the longed-for Kingdom of Vohuman (Good Mind), go there where dwells Ahura-Mazda in His most chosen abode."[1]

1 Ys. xlvi. 16.

CHAPTER III.

A GLANCE AT THE HISTORY OF IRAN.

POLITICAL HISTORY—RELIGIOUS HISTORY—THE AVESTAN RECORDS—YASNA—VÎSPERED—VENDÎDÂD—KHORDEH AVESTA.

The principal aim of this chapter is to cast a hasty glance at the history of ancient Iran, touching chiefly upon those portions of it that bear on the many vicissitudes of the Zarathushtrian religion during its first two thousand years. We shall therefore confine ourselves to only such references as have an interest for us as Zarathushtrians.

POLITICAL HISTORY.

We are at the outset hampered by the fact that in connection with the history of the ages before the first appearance of the Zarathushtrian religion and of a few centuries after, our sources of reliable information are exceedingly limited. Whatever little we know of the ages, we certainly owe to the Avesta, which stands nearest to the times and must therefore command our confidence. As seen in the first chapter, it tells us of the social and political divisions of the people of Eastern Iran and of the kings that ruled over them. It tells us that two dynasties had reigned during the above-mentioned ages. The kings of the first dynasty were called Paradhâtas (later Peshdâdians) from Av. para=before, primi-

tive or first, and dhâta=dâta=dâd=law. They were so called because they were believed to have been the first and foremost in establishing sound rules of justice and government. Haashyangha (Hushang), Takhmaurupa (Tahmurasp), Yima (Jamshid), Thraêtaona (Faridoon), Manuschithra (Minochehr), and Keresâspa were the most mighty and most renowned Peshdâdians.

The race of rulers that succeeded the Peshdâdians, was known as Kayânian. The founder of this dynasty was Kavi Kavâta (Kôbâd). His successors were Kavi Aipivaṇhu, Kavi Usa (Kâus), Kavi Arshan, Kavi Pisinah, Kavi Byarshan. Syâvarshân (Syâvakhsh), the son of Kavi Usa, was put to death by the order of the wicked Turanian King Frangrasyan (Afrâsyâb). Syâvarshân's son, Kavi Husrava (Khûsrô) who succeeded to the throne of Iran, defeated and killed the tyrant Frangrasyan, and thus avenged the murder of his father. He also fought against his mighty foe Aurvasâra and defeated him and united the Aryan nations. Vishtâsp, the son of Aurvataspa (Loprâsp) was another most famous Kayânian king. As shown in the preceding chapter, he must have flourished about the 10th century B.C. He was the first king of Iran who adopted the religion of Zarathushtra and established it in his dominions. He carried on wars with the Turanians with great success. With the aid of his brother Zairivairi he vanquished his bitter foes Tâthravant, Peshana, the fiendish Arejataspa (Arjâsp), Peshôchingha, Humâyaka and others.

Of all these aforesaid Peshdâdian and Kayânian kings we have but scattered and disappointingly brief

notices in the Yashts, where we find only their names and slight allusions to their martial exploits and to the scenes of the battles they fought with their Turanian enemies. We also find the names of the places, rivers, lakes and mountains where they sent up their prayers and presented their offerings to the Supreme Being, Ahura-Mazda. They are all said to have been holy, brave and victorious, and wise and happy in their wishes. The royal Glory (qarenô) clove unto them all. They possessed an immense treasure. They possessed hundreds, thousands and tens of thousands of horses, oxen and sheep. They sat on golden thrones under golden canopies. They had the strongest desire for the throne of authority and the sceptre of command. They wanted to make the law, to govern men and command their obedience so that they might be only the more instrumental in destroying the evil and building up the good on this our globe.

However, we do not entirely lack a detailed account of the above-mentioned monarchs and their incessant wars with the Turanians. It has been furnished by the Shâh Nâmeh of Firdousi, the greatest poet of the 10th century of the Christian era. This famous work gives us a wealth of details, with, of course, much of poetical embellishments.

From the Avesta we cannot definitely say anything as to the period immediately following Vishtâsp's reign ; but we might well surmise that the Kayânian dynasty continued for some period after which the kingdom broke up into small principalities under petty chiefs. The Avesta is silent hence, and for our

knowledge of the times from about the eighth century downwards we have to draw upon the inscriptions, coins, medals, seals, gems, etc., and the accounts given by the Pahlavi, Persian, Classical, Byzantine, Armenian, Arab, Syriac, Jewish and other writers.[1]

From these we learn that during the first half of the eighth century B. C. the Assyrians gradually established their supremacy over the whole of the Iranian plateau. After an interval the Medes began attempts at shaking off the Assyrian yoke, and in 647 B.C. Phraortes succeeded in founding an independent Median kingdom. His talented son Cyaxares actually conquered Nineveh, the capital of Assyria, and extended his rule over the Bactrians, Hyrcanians, and other nations of Eastern Iran. His successor Astyages turned out an indolent and tyrannous ruler; and the Median supremacy passed into the hands of the Persians under Cyrus, the Achæmenian, who had till then been ruling in Anshan and Persia. Cyrus even extended his newly-founded empire to Babylon, Lydia, Asia Minor, etc., and thus began the great Persian Empire.

Under Cyrus (559-529 B.C.) Persia rose to high power and greatness. His son Cambyses (529-522 B. C.) added Egypt to the Persian dominions. Under Darius (521-485 B.C.) Persia extended its rule eastward as far as the Indus and westward in Europe. Darius was a great administrator and statesman. He had an unrivalled genius for organising and founding states. His empire was the vastest that has ever

1 I do not claim to draw my materials directly from these sources but from the writings of experts.

appeared in Asia. He divided it into twenty satrapies or provinces and entrusted the government of each to a Satrap or Governor. In short, he placed it on a sound and firm footing ; and his successors kept it up for nearly two centuries, certainly a very long period considering the diversity of racial elements, of religions and languages in different provinces.

The Achæmenians were pre-eminent in peace and war. Of their majesty and grandeur we can form some idea from the magnificent ruins of Persepolis. From the inscriptions we learn that during their period, the king was considered the representative of the Divinity on earth, and as such entitled to hold absolute power, to call for absolute submission and to receive the highest honour and veneration from his subjects. They were undoubtedly Mazdayasnians ; but they were very tolerant with their subjects of other faiths. They never hurt their religious feelings but treated them always with friendly consideration. Cyrus liberated the Jews from their captivity at Babylon. Darius allowed them to rebuild their temples.

The most notable events in the Achæmenian era are the great wars between Persia and Greece. It is specially these wars that make the external history of the Achæmenian sovereinty so highly interesting. It was chiefly due to them that the Achæmenian rule became extinct. Gobineau, one of the historians of ancient Iran, expresses his great regret at the triumph of Miltiades over the Persians in the battle of Marathon in 490 B.C. He believes that the world and human progress and civilisation generally

would have benefited by the victory of the Persians over the Greeks. In 331 B.C. Alexander the Great attacked the immense empire of Persia and defeated the last Achæmenian, Darius III., at Arbela. The latter fled from place to place till at last he was seized, mortally wounded and put to death by his own satrap and other conspirators. Thus the whole of the Persian empire fell into the hands of the great Macedonian conqueror.

His was a conqueror's rule of oppression and ruin; and that of his successors, the Seleucids, was one of no less persecution. Such an unjust and oppressive government was destined to fall. The successors of Seleucus being very feeble, the Parthians, the Turanian tribes of the east of the Caspian Sea, shook off the Greek yoke in 250 B.C.

It was against the Greek government and not against the Greek civilisation that the Parthians revolted. The Arsacids, the Parthian princes, seem to have been the disciples of the Seleucids, the Greek rulers. Their coins and medals bore the Hellenic language and emblems. The Greek theatres occupied the leisure hours of the Arsacids. However, this Hellenism was only superficial. It had not taken root in the heart of the Iranian nation, and left no mark on its civilisation.

The Parthian sovereigns, of whom Arsaces was the first, extended their rule even far beyond the limits of Iran. When in their zenith, they had an empire covering two thousand miles from east to west and six thousand miles from north to south. They were as highly tolerant as the Achæmenians.

In power and position the Parthians ranked next to the Romans and formed a counterpoise to the growth of their influence. As the Iranians were in the Achæmenian period engaged in the terrible wars with the Greeks, so during the Parthian sovereignty they had to fight important wars with the Romans and the Scythians. However, it was not these wars but the internal intrigues and revolts that brought the Parthian rule to a close in 226 A.D.

The fall of the warrior nation, the Parthians, was followed by the second ascendancy of the Persians. It was Persia that had given Iran such great monarchs as Cyrus, Cambyses, Darius and his successors. That country was the native place of the Sâssânians too.

The Sâssânian period is in the history of Iran the most important of all the ancient periods. The very first king Ardeshir Pâpakân (226-240A.D.) endeavoured to unite, and to some extent succeeded in uniting, all the Iranian peoples into one powerful nation. And his successors were not less active in using all their power to maintain and promote that unity. With the united strength of the newly-welded nation they succeeded in extending their empire far and wide, till at length the unrivalled greatness and glory of the Zarathushtrian monarchs filled the entire world with respect and awe. Many and fierce were the wars they waged against their irresistible foes, the Romans, the Turks and the Arabs. Many and decisive were the victories they won over them. Numerous and extensive were the territories they conquered and brought under their rule. "Externally considered," says the historian

Rawlinson, "the reign of Khôsroi II., who is commonly known as Khôsroi Parwiz, is the most remarkable reign in the entire Sâssânian series .... Never at any other time did the Neo-Persian kingdom extend itself so far, or so distinguish itself by military achievements as in the twenty years intervening between A.D. 602-622 .... Thus the whole of the Roman possessions in Asia and Eastern Africa were lost in the space of fifteen years. The empire of Persia was extended from the Tigris and the Euphrates to the Ægean Sea and the Nile, attaining once more almost the same dimensions that it had reached under the first and had kept until the third Darius."[1]

In virtue of its far-reaching influence, the Sâssânian period played an important part in the history of the world. According to M. J. Darmesteter, never before was the great plan of Alexander the Great to unite the Europeans with the Asiatics more nearly realised. Never was the political and social, commercial and literary intercourse between Europe and Asia more close.

But this brilliant civilisation terminated in its turn. Yezdigerd III., the son of Shahriar and the grandson of Khûsrô Parwiz, was so completely defeated at Nehavend in 641 A.D. by the Arabs, that he could offer no further resistance to them. He escaped from Rai, fled from place to place, and at last was murdered by one of his own subjects for the sake of the valuables he had with him. Thus Persia fell under the barbarous yoke of the Arabs. With the advent of Islamism the intercourse of Persia with

1 G. Rawlinson, "The Seventh Oriental Monarchy," pp. 493 and 506.

Europe ceased. It was no more in close contact with the western nations and their civilisation. It was brought back to the East and has ever since remained imprisoned in its narrow orientalism.

After the disaster of Nehavand there came to rule over Iran the Mohammadan dynasties of the Arabs, the Turks, the Mongols, the Turanians and the Afghans. Some local dynasties had risen to power near the end of the Abbasid period; but the sovereignty of none of them lasted long. The Omayyads (661-749 A.D.), the usurpers, were overthrown by the revolution brought about by the Persians; and the Abbasids, the descendants of the Prophet, ascended the throne of Iran and continued to rule till about the tenth century A.D. The Abbasids, who owed their elevation to the Persians, made it a rule to put their whole trust in Persians. "Persian influence," says Von Kremer, "increased at the court of the Caliphs and reached its zenith under al-Mâmun. Most of the ministers of the last were Persians or of Persian extraction. In Baghdad Persian fashions continued to enjoy an increasing ascendancy. The old Persian festivals of the Nowruz, and Mehrgân were celebrated. Persian raiment was the official court dress. . . At the court the customs of the Sâssânian kings were imitated, and garments decorated with golden inscriptions were introduced . . . ."[1] Mâmun was a great Abbasid monarch who patronised learning and was a great friend of the Persians. But with his successors orthodoxy reached its highest point, and that brought about the dissolution of the empire. Several provinces

1 Von Kremer, quoted by E. Browne, "A Literary History of Persia," p. 259.

revolted and declared themselves independent. The Sâmânids, the Saffarids, the Buwayhids and others began to exercise independent rule. Then followed the Gaznavids, the Saljukids, the Mongols, the Turanians, the Sufis, the Afghans, the Turks, the Zends and the Cadjars.

RELIGIOUS HISTORY.

The religion of the Irano-Aryans, just after their separation from the Indo-Aryans, was polytheistic nature-worship. But gradually monotheistic belief began to prevail. The religion that embodied this belief is called in the Avesta Paoryô-tkaêsha. Those who followed this religion are called Paoryô-tkaêshas. Before the accession of Vishtâsp, the Peshdâdian and the Kayânian monarchs as well as their subjects had been worshippers of one Supreme Being. They were all Mazdayasnians, the adorers of Mazda.

In the reign of Kaî Vishtâsp appeared holy Zarathushtra and gave his new teachings that were to leave a permanent mark on the Iranian mind, and shed their lustre on all succeeding ages of the world. Zarathushtrianism kept on spreading in Eastern Iran under the Kayânians, and even after their downfall continued to make its way further and further, till before the sixth century B.C. it had already spread all over Media. Under the early Achæmenian kings the Persians were only Mazdayasnians, worshippers of Mazda, believers in one Supreme Being. But the later Achæmenian monarchs and their subjects seem to have become Zarathushtrians. The palace of Persepolis was found by Alexander filled with numerous volumes of Avestan literature. The Zarathushtrian

religion and the Zarathushtrian priests had spread all over Persia and had flourished exceedingly.

But the Greek invasion and conquest proved fatal to their long-continued prosperity. They both greatly suffered under the Greek supremacy which lasted but for a short time. After his conquest Alexander committed an act which has been a cause of abiding regret to all succeeding generations. "In a drunken frolic" he set fire to the magnificent royal palace of Persepolis, in which, as we said above, numerous and priceless volumes of Iranian literature were treasured up. This reckless act has unquestionably caused great and irreparable loss to the Zarathushtrian religion and philosophy and to the world of science and knowledge. A great part of the Avestan literature was destroyed by that fearful conflagration. A part of it was carried away, scattered and dispersed. Besides, the attractions of the Greek elements, abundantly introduced on all sides, contributed largely to the decay of the national faith.

It did not, however, entirely disappear. It revived under the tolerant rule of the Parthians, some of whom seem to have even adopted it. It has been said in the Dînkard that in the first century of the Christian era Valkash or Vologases I. issued a royal order that the Zarathushtrian priests should collect, arrange and perserve all the scattered Avestan writings. According to Philo, the Parthian kings had become affiliated with the Zarathushtrian priests.[1] Tacitus states that Tiridates, the brother of Vologases

1 C. Harlez, "Avesta, Livre Sacre du Zoroastrisme," p. xxxiv.

I. was a Zarathushtrian priest.[1] Zarathushtrianism did not only revive but spread under the Parthian period. Pausanius speaks of the ceremonies of the Zarathushtrian priests (magi) which he himself had seen practised in Lydia towards the middle of the second century before Christ.[2]

There is not the least doubt that it spread but was not in full vigour during the Parthian rule. The language of the Avesta had begun to decay with the decay of the Avestan nation and the Avestan monarchy ; for the decay of a language has some subtle connection with the decay of the nation that speaks that language. Professor Edward Browne "heard it said by English scholars that already, before the battle of Hastings, the Anglo-Saxon, or Old English, language had, to a great extent, ceased to be written grammatically, and that it was in full decadence, before the Norman invasion." From the extant Avesta we can say that the language had begun to decay already before the Assyrian conquest in the eighth century B.C., and had continued to do so until it ceased to be spoken. In the Parthian period it threatened to become entirely obscure, and with it the knowledge of the beliefs and the laws of the Avestan system. The magi, the Zarathushtrian priests, anxious to prevent such a loss, translated their Scriptures into the language which was at first current among the higher and educated classes and had gradually become the language of the whole Iranian nation. This peculiar language of the Parthian period, com-

1 C. Harlez, "Avesta, Livre Sacre du Zoroastrisme," p. xxxiv.

2 Ibid. p. xxxiii.

posed of heterogeneous elements, partly Iranian and partly Semitic, came to be called in the later periods Pahlavi, as everything else belonging to the warrior nation Pahlavâns or Parthians. Pahlavi is from pahlav (Parthav) "hero," plural pahlavân "heroes" or "warriors."[1] The Pahlavi words "malkâ" (king) and malkân-i-malkâ (the king of kings) have been found used on the coins of the Parthian kings, Vologases IV., Vologases V., Artabans V. and Artabaz.

The Sâssânian revolution, which was a veritable turning point in the history of Iran, was not only dynastic and national, but also religious. During the Greek and the Parthian supremacy most of the people had fallen away from the belief in one God. They had become indifferent to the Zarathushtrian doctrine and ritual and had fallen into a diversity of religious beliefs and opinions. Ardeshir, the most enthusiastic supporter and upholder of the Zarathushtrian religion, having shaken off the Parthian yoke, took strong measures to remove the confusion and to eradicate the idolatry and image-worship that had prevailed. Having put them down, he next proceeded to reconstitute the code of the Zarathushtrian religion and to reunite the dispersed parts of the sacred literature in order that the holy book be restored to its former authority; and then desired to have it commented upon with a view to make its intelligent use possible.

Ardeshir considered the priests as the only fit

1 Haug's Essay on Pahlavi.

persons to carry out this work of restoration. Some of them knew a part of their Scriptures by heart, could well understand and interpret them. The king therefore summoned the high priest Tôsar and other learned priests of the realm and entrusted them with the task. Numerous were the difficulties in their way. A considerable portion of the Avesta had not been discovered ; a great number of the books which composed it, had disappeared for ever. Ignorance had been rampant not only among the Zarathushtrian laity, but even among the ministers themselves.

The result of the strenuous labours of the pious priests was the publication of a volume containing the sacred texts and their Pahlavi translations with commentaries and explanations. And, in the words of the Dînkard, "like unto the brilliance or flame of the Original Light, the sacred intelligence was ordered (by the King) to be preserved in the treasury of Shâpigân and to be propagated by means of true copies of it."[1] The people were thus made perfectly acquainted with their true original religion and were strictly commanded to adhere to it.

Another thing to which Ardeshir turned his attention was the restoration of the Zarathushtrian priesthood to its former high position and prestige. He gave the priests, the keepers and interpreters of the sacred volume, very great powers and allowed them large incomes, and a large share in the government and administration of the state.

1 Dk. book iii. last chapter.

All this the first Sâssânian monarch did, because he believed and believed firmly that "the altar and the throne were always inseparable and must always sustain each other." His dying counsel to his son and successor Shâpur was: "Never forget that, as a king, you are at once the protector of religion and of your country. Consider the altar and the throne as inseparable; they must always sustain each other. A sovereign without religion is a tyrant; and a people who have none, may be deemed the most monstrous of all societies. Religion may exist without a state, but a state cannot exist without religion; and it is by holy laws that a political association can alone be bound. You should be to your people an example of piety and of virtue, but without pride or ostentation."[1]

Shâpur I. acted throughout his life-time in accordance with his father's advice. He remained faithful to his religion; maintained it in its pristine purity, and also made a collection of the secular works treating of philosophy, cosmogony, astronomy, medicine, etc. He did not allow himself to be carried away by the eloquence of the young and bold heretic Mâni and refused to accept his strange amalgamation of conflicting doctrines taken from Judaism, Christianity, Zarathushtrianism and Budhism and interpreted and explained in accordance with his own ideas. Mâni commanded to prefer poverty to riches, to abandon the world, to continually fast and so forth. "According to the Manichæan view the admixture of Light and Darkness which gave rise to the material universe

1 G. Rawlinson, "The Seventh Oriental Monarchy," p. 93.

was essentially evil, and a result of the activity of the Powers of evil. . . . . All that tends to the prolongation of this state of admixture of Light and Darkness, such as marriage and the begetting of children is consequently regarded by Mâni and his followers as evil and reprehensible. Manicheism was cosmopolitan quietist, ascetic and unworldly. For all their external resemblances Zarathushtrianism and Manicheism were inevitably hostile and radically opposed to each other." [1] This peculiar religious system could silently make its way even in the reigns of such highly orthodox Zarathushtrian kings like Ardeshir, Shâpur, and his son Hormazd. King Behrâm, the son and successor of Hormazd, is said to have ordered his officers to search for Mâni and to kill him and a large number of his followers. Under Shâpur II., the fifth successor of Behrâm I., and his high priest Atûrbâd, the son of Mahraspend, Manicheism was completely suppressed and banished. He was one of the greatest and the most powerful of the early Sâssânian monarchs whose zeal for the Zarathushtrian religion was exceedingly great. He regarded it his first important duty to check the advance of every other religious system. He checked the progress which Christianity was making in his dominions by issuing very severe edicts against the Christians. Under him a great movement was set on foot for the study and elucidation of the Avesta and of the Pahlavi version. Shâpur fixed the canon of the Avestan texts and bade his people to abide by it. "Since our law is clearly seen in the world," says he

1 E. Browne, "A Literary History of Persia," pp. 160-162.

in his edict, "no person should fall under the influence of evil doctrine."

In spite of all their strenuous efforts and rigorous measures the early Sâssânian kings were unable to bring about a complete restoration and unity of religion because of the heresies succeeding one after another. After the complete suppression of Manicheism another sect appeared in Persia, that of Mazdak who dogmatised under Kôbâd and succeeded in converting the king himself. He advocated such anti-Zarathushtrian doctrines as the joint possession of property and women. The followers of Mazdak, finding favour with the monarch, grew more bold and more numerous. The mischievous doctrines of the Mazdakites caused a good deal of confusion and disorder amongst the people. "The Mobeds and the principal nobles had in vain protested against the spread of the new religion and the patronage lent it by the court. At length appeal was made to the chief mobed (high priest), and he was requested to devise a remedy for the existing evils which were generally felt to have passed the limits of endurance. The chief mobed decided that, . . . no remedy could be effectual but the deposition of the head of the state, through whose culpable connivance, the disorders had attained their height. His decision was received with general acquiescence. The Persian nobles agreed with absolute unanimity to depose Kobâd and to place upon the throne another member of the royal house. . . The necessary arrangements having been made, they broke out into universal insurrection, arrested Kobâd and committed him to safe custody in the 'castle of oblivion,' proclaimed

Jâmâsp, and crowned him king with all the usual formalities." [1]

Mazdak was seized and imprisoned. But both Mazdak and his patron Kôbâd escaped from imprisonment. Jâmâsp then abdicated in favour of Kôbâd, who remounted his throne and abandoned Mazdakism. Under the Sovereignty of his son and successor Khûsrô Anosharavân Mazdakism was extirpated from Iran. Mazdak was again seized and put to death with a large number of his followers, and thus the sect became extinct.

Khûsrô was undoubtedly the most distinguished of the Sâssânian dynasty. His great fame rests not only on his martial exploits and his administrative policy, but also on his immense love for the law of Zarathushtra and his intense zeal in putting it into practice. In conformity with his religious doctrines, he encouraged agriculture ; encouraged and even compelled matrimonial connections, forbade idleness and mendicancy ; relieved the poor and the infirm. He was always on the watch to see that his subjects were free from injustice and extortion. He personally inquired into their grievances and immediately redressed them. He gave additional powers to the priests. He made them supervisors over the tax-collectors to prevent illegal exactions.[2]

The Sâssânian period is without question the most brilliant period in the history of Zarathushtrianism. During its four hundred years the Zarathushtrian religion, the Zarathushtrian priesthood and the Zarathushtrian nation grew continuously and reached the

1. G. Rawlinson, "The Seventh Oriental Monarchy," pp. 345 et seq.

2. Ibid. pp. 381 et seq.

highest pinnacle of power and prosperity. Between 226 and 641 A.D. there lived all over the Persian empire not merely thousands or tens of thousands but millions upon millions of Zarathushtrians governed by the mighty Zarathushtrian monarchs. We may justly be proud of being descendants of the race that had once been so famous all the world over.

But the end of the Zarathushtrian sovereignty was soon followed by the wholesale persecution and destruction of the followers of Zarathushtra. Their Arab conquerors hated and persecuted them terribly. Their sacred books were torn to pieces and burnt. They were shut up and confined to the suburbs. Fear and interest converted most of the Zarathushtrian nation to the religion of their masters, and the Zarathushtrian faith immediately dwindled into obscurity.

One of the main causes that facilitated the abandonment of their own religion by the Iranians, was the tone of religious indifference that had prevailed under the later Sâssânian sovereigns. The Zarathushtrians of the epoch succeeding the reign of the great monarch Khûsrô Anosharavân, were not so staunch and so orthodox as those of the times of Ardeshir, Shâpur, and his successors. The spirit of free thinking may be fairly said to have originated in Khûsrô Anosharavân himself. "On becoming king he laid it down as a rule of his government that the actions of men alone and not their thoughts were subject to his authority. He was therefore bound not to persecute opinion, and we may suppose that in his proceedings against the Mazdakites (the heretics) he intended to

punish their crimes rather than their tenets. Towards the Christians who abounded in his empire, he certainly showed himself, on the whole, mild and moderate. He allowed to his Christian subjects the free exercise of their religion, permitted them to build churches, elect bishops, and conduct services at their pleasure, and even suffered them to bury their dead, though such pollution of the earth was accounted sacrilegious by the Zarathushtrians. No unworthy compliances with the established cult were required of them. Proselytism, however, was not allowed; and all Christian sects were perhaps not viewed with equal favour. Khûsrô, while he disliked differences of practice, seems certainly to have encouraged, at least in his early years, a freedom of discussion in religious matters which must have tended to shake the hereditary faith of his subjects." [1]

It was in consequence of such liberal and tolerant views on the part of the later Sâssânian kings, that the partisans of Nestorianism, who had taken refuge in Persia after the condemnation of Nestorius in the council of Ephesus in 431 A. D., could make a large number of proselytes in the Persian empire during the last hundred and fifty years of the Sâssânian rule. The Persian names of the Nestorian priests which are found in the Si-ngan-fou inscription. are the best evidences to show that Nestorianism had made considerable progress amongst the Iranians.[2]

Islamism too made rapid progress after the Arab conquest; and this led to a decline in the number of

1 G. Rawlinson, 'The Seventh Oriental Monarchy,' pp. 450 and 451.

2 E. Blochet's article on "Etudes sur l'histoire religieuse de l'Iran."

Zarathushtrians who from being counted by millions now came to be counted but by thousands.

Under the bigoted successors of Mâmun the Persians were driven from the court and the administration of the country, and Turkish officers were put in their place. Efforts were made to suppress the national language of Persia. Pahlavi writing was proscribed. The language of the Koran was made the language of the administration and the organ of science, theology and poetry.[1] In an appendix to the Dînkard, the longest and the most important Pahlavi work, we find some information about the state of the Zarathushtrian religion under the Greek and Arab rule and the efforts which the learned dastoors (priests) made to save their sacred literature: "And during the ruin that happened to the country of Irân, and in the monarchy, owing to the evil-destined villain Alexander, that which was in the fortress of documents come to be burnt, and that in the treasury of Shapîgân into the hands of the Arûmans, ... And that Artakhshatar, King of Kings, who was son of Pâpak, came for the restoration of the monarchy of Irân, and the same scripture was brought from a scattered state to one place. The righteous Tôsar of the primitive faith, who was the priest of priests, appeared with an exposition recovered from the Avesta, and was ordered to complete the scripture from that exposition. He did so accordingly, ... And after the ruin and devastation that came from the Arabs, even to the Archives and treasures of the realm, the saintly Âtûr Farnbag, son of Farukhzâd, who became

1 J. Darmesteter, "Coup d'œil sur l'histoire de la Perse," pp. 43-45.

the leader of the orthodox, brought those copies, which were scattered on all sides and new sources, back from dispersion into union with the archives of his residence ; and through observance and consideration for the Avesta and Zend of the good religion he made the sayings of those of the primitive faith again a similitude of the illumination from that splendour. Through the awful displeasure and ruin that happened to Zaratûst, son of Âtûr Farnbag, who became the leader of the orthodox, even those archives came to devastation, that scripture to dilapidation and dispersion, and the statements also to obsoleteness, perversion and corruption. And after that, I, Âtûrpâd, son of Hêmêd and leader of the orthodox, have likewise written, from their fragments, a new means of giving assistance to the Mazda-worshipping religion, with much prayer, investigation and trouble. From whatever was recovered from those dilapidated, decayed, worn-out, and dust-mingled archives and these, too, brought back by taking away, carrying off, and seizing—it is selected, owing to the assistance of the counselling wisdom of the mighty spirit, for the rediffusion of the words and deeds of the ancients, and of the evidence of the Avesta, for those of the primitive faith. And the increase of knowledge from the good religion, arranged and prescribed in its chapters, is a lustre from encountering that splendour from the enlightenment of the original light primarily composed for the exposition of the good religion and this which is named as a resemblance by adoption of the thousand chapters of that great original Dînkard. . . . . ."[1]

1 Dr. E. W. West, S. B E., vol. xxxvii. pp. xxxi. & xxxii.

In spite of the hardships and the persecutions of the later Abbasid rule the activity of the Zarathushtrians was never in abeyance. The most famous Pahlavi work, the Dînkard, was written during the period. This book enumerates the twenty-one Nasks (books) of the Avesta with their names, extracts and minute details of some of them. It contains expositions of diverse religious subjects ; references to the efforts made by the Zarathushtrian Kings and priests ; many details with regard to the life of Zarathushtra. Other most important Pahlavi treatises written during the same period were Dâdîstân-i-Dînîk, Selections of Zâd-sparam, Shâyast La-Shâyast, Shîkandgûmânî Vizâr and so forth.

Even the most orthodox and bigoted Abbasids could not succeed in extirpating the national language Pahlavi. After the overthrow of their dynasty, Pahlavi was brought back even in the court. When it ceased to be understood by the people, the Pahlavi version of our Avestan texts was rendered by our priests into Pâzend and later on from the latter into Persian ; and when the Zarathushtrians came into India, the learned amongst them translated their Scriptures into Sanskrit and at a much later period still into Gugerati. All the numerous manuscripts containing the Zarathushtrian literature were copied and recopied from time to time by the priests, and were thus transmitted from generation to generation.

Notwithstanding all the pious labours and endeavours of the Zarathushtrian clergy and laity, the old religion of Iran was very nearly extirpated from its

native soil. The few thousands of the faithful adherents of the Zarathushtrian religion were exposed to great oppression and persecution. They were chased from place to place till at last the greater portion of them quitted their beloved country for the sake of their more beloved religion. They reached the port of Hormuz. Having lived there for a few years they sailed towards India. They arrived at Dîv in Kâthiawâr. Some time after they left Dîv for Sanjân whence they spread themselves over different parts of Gugerât such as Cambay, Broach, Surat, Navsâri, and south as far as Bombay, etc. In the fatherland there are only eight or ten thousand Zarathushtrians now inhabiting the villages of the provinces of Yezd and Kerman in obscurity and misery.

The Mohammadan conquest brought the old Iranian religion to the vanishing point; yet it could not smother the Iranian spirit. The influence of the Iranian spirit fell over the whole Mohammadan race. It permeated every part of their religion. Shiahism as well as Sunnism were imbued with it. In fact, the conquest of the Islam by the Iranian spirit was more profound and more complete than the conquest of the Persian empire by Islam.[1]

The Sâssânian civilization, says Goldziher, has exercised varied influences on the different nations of the world.[2] Even in the language and the ancient artistic monuments of the nation to which he belongs, he observes remarkable traces of Persian influence.

1 E. Blochet's "Etudes sur l'historire religieuse de l'Iran."

2 The following statements with regard to the influence of the Persians on the Mohammadans, are made on the authority of I. Goldziher's article on "Islamisme et Parseisme."

The proofs of Persian influence on Arabic literature are not far to seek. It was the close and constant contact with the Sâssânian civilization that gave to the Arabs the first impulse towards a more profound intellectual life. Until then, Arabic writers had no idea of historical study and research. "Pahlavi literature," says Browne, "continued side by side with the new Arabic literature produced by the Persian (Zarathushtrian) converts to Islam. . . . Take from what is generally called Arabian science—from exegesis, history, biography, tradition, theology, philosophy, medicine, lexicography, even Arabic grammar—the work contributed by Persians, and the best part is gone."[1]

The action of the Persian element on the religion of the Mohammadans, after they had settled and established themselves in Iran, was not less pronounced. The Persian theologians introduced into their recently adopted religion their own traditional views. The conquerors were only too ready to enrich their own religious doctrines with the elements of a far deeper religious life such as that of the Zarathushtrians whom they had converted.

All these Zarathushtrian influences resulted in a very great revolution in the social, political and religious life of Islam.

The Abbasids established their title to legitimate power and authority in precisely the same fashion as the Sâssânians had done. They were the descendants of the Prophet and as such were entitled to the

1 E. Browne, "A Literary History of Persia," pp. 204-206.

supreme position in the realm. Their court, their administrative organization, their rules of etiquette and all other matters were modelled on the style of Persian royalty. Their title was not that of an Arab Sheikh but that of a Persian monarch. They fixed their residence at Bagdad, the centre of the kingdom of the Sâssânians which the Islamites had overthrown.

They were considered as divine. They were religious chiefs. They were the arm and support of the Mohammadan religion as the Sâssânians had been of Zarathushtrianism. Like the latter they firmly believed that a Government worthy of the name should be in agreement with the religion of the people. Such was the profound influence which the Sâssânian conception of the state had exercised on the Abbasid kings and such was the value attached by them to the Persian idea of theocracy.

Even in the application of this idea and in its practical effects the Persian influence can easily be traced. Instead of the confessional indifference of the Omayyads, confessionalism became the directing principle of the government of the Abbasids. Like the early Sâssânians, the Abbasids also exercised their power over the religious opinions of their subjects. They tried their best to preserve the Sunna in their government. The spirit of intolerance prevailed. Every kind of infidelity and heresy was severely punished and completely suppressed. Thus the Persian distinction of *beh din* and *bad din*, the faithful and the unbeliever, became a vital principle of Islam.

Another important result of the close and perma-

nent intercourse between the Islamites and the Persians was the development of the Islamic faith. Frederic Spiegel, the great master of Persian philology, is of opinion that the tradition of Islamism, the fundamental form of its religious precepts, has originated in Parseeism. Goldziher does not go so far; but believes that after studying tradition an impartial observer cannot but recognise the influence of the Persian element on some parts of it. The chapter concerning the ritual purity and impurity came into existence through the influence of Persian religious ideas. The time of the development of this ritual legislation is traceable in the Mohammadan tradition itself.

In Islamism the recital of the sacred texts, particularly of the Koran, is considered as a meritorious act. The reader of Mohammadan literature very often finds at the end of the commentaries of each *sourate* some notes on the merit and recompense which the readings of a portion or the whole of the Koran procures for the faithful. This idea of merit in the perusal of the holy book is, according to Goldziher, the echo of the Zarathushtrian idea of the merit of reciting or reading the Yasna, the Vendîdâd or other portions of the sacred volume. As among the Zarathushtrians, the reading of the holy book is practised by the Mohammadans for some days after the death of a member of a family. Not less striking is the resemblance between the Zarathushtrian and the Mohammadan precepts with regard to mourning. In the Mohammadan ethics certain expressions of mourning and lamentations for the dead are severely condemned. The ninth book of the Dînkard, which

gives a short summary of the Avestan Sûdkar Nask, tells us that the distress of the soul should not be augmented by weeping and making lamentations for the dead.

The eschatological doctrine of the balance (mîzân) on which the good and the bad actions of a man are weighed after his death and of the bridge of Sirât where the righteous are separated from the wicked, is taken from Parseeism. As in the latter, the value of the good and the evil actions is calculated in Islamism in units of weight. In Islamism, as in Zarathushtrianism, the soul shortly after death sees the impersonation of its own "deeds done in the body." If it is the soul of a righteous person, it experiences joy, enjoys the sweetest perfumes, and sees the fairest maid or man who in answer to its question says that she or he is the incarnation of its own pious deeds done in the world below. If the soul has been wicked, it suffers pain and meets the most filthy, most stinking and most hideous woman or man who is the impersonation of its own evil deeds.[1]

Mohammad had originally prescribed prayers for the morning and the evening. Later on was added the mid-day prayer which Mohammad called ul-wusta. But still later, when the institutors of the Mohammadan rites had been greatly influenced by the religious literature of the Zarathushtrians, they raised the number to five and thus made it correspond with the five gâhs (divisions of the day) instituted by the Zarathushtrian legislators as prayer times for their co-religionists.

1 Louis Gray, "Zoroastrian Elements in Mohammadan Eschatology," pp. 2-6.

Having shown the effects of Zarathushtrian influence on the development of Islamism, Goldziher proceeds to point out how the work of Mohammad himself was affected by Persian influence. He says that there were numerous places and occasions where and when Zarathushtrian ideas could have penetrated into Arabia at the time of Mohammad. Persian culture had entered the Arabian peninsula at the time preceding the appearance of Mohammad. The commerce of the Macca merchants had extended as far as the Persian territory. Some of the Arab poets, one of whom was Al-A.-Scha, had made excursions as far as the Sâssânian dominions. Hira was a place which acknowledged the suzerainty of Persia. It was often visited by the poets and the people of Arabia. It gave to visitors a correct idea of the real Persian life. From this place the elements of the Persian civilization could easily penetrate into the cities of the north and the centre of Arabia. This fact is borne out by the Persian words and expressions which are found in large numbers in the ancient Arabic language. The anti-Islamitic poets abound in allusions to Persian life, manners, and costumes, etc., thus attesting to the intimate knowledge which the Arabs had of the Persians. In the beginning of the Christian era the Persians had explored the mines of gold in several parts of Arabia and had lived together with the natives. The influence which the Persians exercised on the Arab population can easily be judged by the fact that a section of an Arab tribe, that had settled in Bahrein, passed completely over to the Persian nationality.

In the epoch of Mohammad the province of Yeman on the south-west of Arabia was completely under the influence of the Sâssânian empire. The names of the Persian dignitaries who had exercised power in the name of the Sâssânian monarchs during the period of the Arab prophet in that meridional part of Arabia, are well known. The commerce of the north with the southern province of Arabia carried to northern Arabia not only merchandise but also religious ideas, terms and expressions. At all events there were not a few occasions for the Persian religion to act upon the mind of the founder of Islamism. Undoubtedly the Zarathushtrian priests were well-known to the Arab prophet. They were placed by him on the same line with the Jews and the Christians and in opposition to those who practised idolatry. Certainly the magi, the Zarathushtrian priests, were not so numerous in his company as to enable him to observe carefully and minutely their religious system. However, some Persian ideas had not failed to produce their effects on the temperament of Mohammad, which was open to all religious impulses. The terms and phrases used in the Koran in connection with the infidels and the sinful bear a great resemblance to the religious language of the Zarathushtrians.

THE AVESTAN RECORDS.

Having given a broad outline of the history of Iran, we will turn to the Avestan records. As we are to enter into a more detailed discussion of their subject-matter in the following chapters, some general remarks on them would not be out of place in this chapter. The accounts of the classical writers

and the numerous quotations from the lost Nasks (books) of the Avesta, which we find in the Pahlavi Vendîdâd, Nîrangistân, Aîrpatastân, Shâyast Lâ-Shâyast and other Pahlavi works, bear indubitable witness to the fact that the Avestan literature was once far more extensive than it is at present. The Greek and Roman authors attribute to Zarathushtra treatises on the precious stones and other objects of which we find no trace in the extant Avesta. Pliny tells us that Hermippus, who lived in the third century before Christ, had studied the books of Zarathushtrian literature. According to Hermippus the Nasks contained two million verses.[1] A minute description of these books is given us in the Dînkard. Dr. E. W. West, a leading Pahlavi scholar, observes in his introduction to the Pahlavi texts, Part IV. that the author of the Dînkard had based his description of the Nasks on the Avestan texts and Pahlavi translations. "In dealing, with this account of the Nasks," says he, "it is always necessary to remember that the compiler of the Dînkard relies entirely upon their Pahlavi versions as he states distinctly in Dk. VIII., Chapter I., 3 ; he occasionally mentions the Avesta texts, as in Chapters VI., I., XII., I., and it is abundantly evident to the practised translator that Avesta phrases often underlie the Pahlavi passages which seem to be quoted at length from the original Nasks ; especially in Dk. IX."

The reliable information we receive from the Dînkard as to the extent of the original Avestan

1 See Haug, "Essays on the Parsees," p. 123

literature is that it was contained in twenty-one books. There were a thousand chapters in these books treating of religion in all its aspects and of several branches of secular knowledge. The books were divided into three classes corresponding to the three lines in verse of the short prayer Yathâ-Ahu-Vairyô. These classes are called Gâthic or Gâsânic, Hadha-Mâthric and Dâtic. The names of the first class are Stût-Yasht, Sûdgar, Varshtamânsar, Baga, Vashtag, Hâdôkht and Spend. The second class includes Dâmdâd, Nâdar, Pâjag, Ratû-dâd-haîtê, Bârish, Kashkîsrob and Vishtâsp-sâstê. The rest are Nîkâdûm, Gambâsar vîjad, Hûspâram, Sakâdûm, Vendîdâd, Chîtradâd and Bagân Yasht. Each of these Nasks corresponds to each word of our Ahuna-Vairya formula. The first class of the Nasks is devoted to spiritual matters; the second to matters both spiritual and secular; and the third to the laws of worldly life.

Only two Nasks Stût-Yasht and Vendîdâd we possess in entirety. Nothing has been preserved from the Avestan texts of Vashtag, Nâdar, Chîtradâd, Brâish and Kashkîsrob. Of the rest of the original Nasks we have only fragments. We have numerous quotations and references from the different Avestan books in our extant Pahlavi works, namely, Shâyast Lâ-Shâyast, Minocheher Epistles, Zâdsparam, Nîrangistân, Aîrpatistân, the Zend-Pahlavi Farhang, the Pahlavi Vendîdâd, the Pahlavi Yasna. We give below the table of the Nasks showing those portions of them which we possess in their original language :[1]

1 J. Darmesteter, "The Zend-Avesta," pp. xvi. and xvii.; Dastoor Darab P. Sanjana, "The Pahlavi Vendîdâd," pp. vi. et seq.

Names.		*The extant portions.*
(1) Stût-Yasht	:	Yasna XIV-XVIII. XXII-LI. LIII. LV. LVIII. These chapters of the Yasna which include the Gâthâs and the Yasna Haptanghâiti, are interspersed with passages from Vispered V-XXIV.
(2) Sûdgar	:	Vend. Pahlavi II. 6. Tahmurasp Fragments, 64-68.
(3) Varshtamânsar	:	Westergaard Fragments 4. (=Fargard XXIII. of the Nask).
(4) Baga	:	Yasna XIX-XXI. (=Fargard I—III. of the Nask).
(5) Vashtag.		
(6) Hâdôkht	:	Yashts XI XXI. XXII; Afringân Gâhambâr; Yasna LVIII.
(7) Spend	:	Vend. Pahlavi VII. 52.
(8) Dâmdâd	:	Vend. Pahlavi II. 20.
(9) Nâdar	:	
(10) Pâjag	:	The five Gâhs and the Sîruzas.
(11) Ratû-dâd-haîtê	:	Tahmurasp Fragments, 58; Vend. Pahlavi VII. 43.
(12) Barish	:	
(13) Kashkîsrob	:	
(14) Vishtâsp-sâstê	:	Vishtâsp Yasht and the Afrin-i-Zarathushtra (Yashts XXIII. and XXIV.).
(15) Nîkâdûm	:	Farhang, 1, 15, 16, 47, 70; Vend. Pahlavi XVIII. 71.
(16) Gambâ-sar-vîjat	:	Farhang, 6.
(17) Hûspâram	:	Nîrangistân and Aîrpatistân.
(18) Sakâdûm	:	Farhang, 61.
(19) Vendîdâd	:	Complete.
(20) Chîtradât	:	
(21) Bagân Yasht	:	The Yashts; perhaps Yasna IX-XI. LVII. Fragment Westergaard 2.

Indeed, we should have been in possession of an immense and invaluable treasure of Avestan literature but for the ravages and devastations caused by the fierce rage and the barbarous conduct of the

Greeks and the Mohammadans. However, as we have seen above, the precious literature was saved from complete destruction by the religious zeal and enthusiasm of the Zarathushtrian kings and priests. It is chiefly to the latter's great love for religion, their constant care and anxiety, their persistent efforts and indefatigable labours that we are indebted for what little we possess of the ancient Iranian learning. It was they who preserved, interpreted and commented upon our original Scriptures. It was they that wrote almost all the important Pahlavi works which are so very essential for the knowledge of the Avesta and those doctrinal points which are not found clearly expressed in its extant portions. It was they who gave abundant and satisfactory explanations of the religious doctrines, duties, customs and ceremonies. They were the chief agency for removing doubts and scepticism, for suppressing apostasies, heresies and atheism. They were the principal critics of the doctrines of the Jews, the Christians and the Manichæans.

The Yasna, the Vîspered and the Vendîdâd, the three important books of the extant Avesta, have been transmitted to us in two different forms. The one is intended for the study of the texts and the other for the liturgical purpose. The former presents each book separately following the order of chapters and accompanied by its Pahlavi version and commentary. The latter, which is meant for ceremonial purposes, presents all the three books intermingled one with another and distributes the chapters according to the order required for the performance of ceremonies. This collection, from which translations and com-

mentaries are excluded, is called Vendîdâd Sâde= simple Vendîdâd, that is, text without version or explanation.

The true name of our original Scripture is Avesta. In the Pahlavi manuscripts of the Sâssânian period we meet with the word "avistâk" used for the original sacred text and "zand" for its version. Both the text and its version should therefore be properly called Avesta-va-Zand. The middle word "va" is a conjunction meaning "and." The signification of avistâk is controversial. Dr. Haug derives it from vid=to know, the root of the Sanskrit word "veda." Thus avistâk=a+vista, the past participle of vid and signifies "that which is known or revealed"; so that the Avesta would mean "knowledge or revelation." Another and more tenable explanation is given by M. Oppert. He traces avesta to âbashtâm, the word occurring in the Behistan Inscription of Darius Hystaspes and signifying "law." The second component of the expression Avesta-va-Zand comes from âzaintish from Av. zan=to know. So zand denotes "understanding" or "explanation" and refers to the version and commentary of the original text. Thus then, the proper expression Avesta-va-Zand which is also found in the manuscripts in an inverse order, as Zand-va-Avesta signifies "Text and its Explanation" or "Law and Commentary."

In the previous chapters we have shown that our original Sciptures had been composed in the most remote times in Eastern Iran, where the composers, Zarathushtra and his immediate disciples and followers,

had been born and bred. Regarding the particular name of their language we can say nothing with certainty. In our state of ignorance it would be better to call it by the name Avesta which we find employed in our Pahlavi manuscripts for our original texts.

The Avesta is rightly called the sister language of Sanskrit ; for both are the immediate descendants of a remote common Aryan tongue. According to Dr. Haug the Avesta resembles the Vedic Sanskrit as closely as the different dialects, Æolic, Doric, Ionic or Attic of the Greek language.

With the great exception of the Gâthâs, the Avestan books are generally written in a simple and artless style. The authors seem to have paid little attention to the elegance of language. What they chiefly aimed at, was the clear and precise exposition of the laws and doctrines which they ardently desired to promulgate. A marked characteristic of the Avestan writings is the frequent repetition of the same thought or idea exactly in the same manner and in the very same words. However, they are not entirely wanting in literary merit. Besides the Gâthâs some passages in the Yashts and even in the Vendîdâd contain such elevated thoughts, such brilliant images and such vivid and striking descriptions, that they cannot but be pronounced as the products of true inspiration. It should be further noted that all the Gâthâs and some parts of the later Yasna, of the Vendîdâd and of the Yashts are written in verse.

To determine precisely the age, the place and the author of each of the extant Avestan books is next to impossible on account of their fragmentary character and the scarcity of information relating to that remote antiquity in which they had been composed. However, this much can be said with certainty, that they had not been composed in one and the same age, in one and the same place and by one and the same author.

Concerning the particular time when our original Scriptures were first committed to writing, we are as uncertain. Nevertheless it cannot be doubted that they had been written long before the fourth century before Christ. For we are informed that in 331 B.C., when the Greeks invaded and conquered Persia, they found numerous volumes of the primitive Iranian literature treasured up in the palace of Persepolis which Alexander destroyed. Pliny tells us that Hermippus had in the 3rd century B.C. carefully studied the books and had noted their contents.

Nor can we ascertain the age of the alphabet used in these Avestan texts. The characters employed in the Pahlavi manuscripts to represent the Avestan language are generally believed to be of much later date. They are of Semitic origin. They are derived from the "book Pahlavi" of the Sâssânian times.[1] The letters are not written conjointly as in Pahlavi or Persian. The vowels are always expressed by individual letters and not by signs as in Persian. Nor is there so universal a joining together of words in a sentence as in Sanskrit.

1 Prof. A. V. W. Jackson, "The Avestan Alphabet and its Transcription."

YASNA.

Of all the books that we possess, the Yasna is the most important. Yasna is derived from yaz=to praise, to invoke or to worship; hence it signifies invocation, praise or worship. The whole of the book is recited by the officiating priest during the Ijashne ceremony or the Vendîdâd service performed in honour of a holy being. It consists of seventy-two chapters. It may be divided into three parts, the oldest and richest of which comprise the psalms called the Gâthâs (rt. gâ=to sing). Next to this part comes that which is called Yasna Haptanghâiti. And the rest of the Yasna forms the latest part.

It is necessary to observe in this place that all our original Scriptures which we possess, breathe the same spirit. The spirit of the Gâthâs which belong to the age of Zarathushtra and which had been partly composed by the prophet himself, runs throughout the existing Avestan literature. All its parts represent Zarathushtra as the source or the centre round which they have gathered. In them we find the Gâthâs often quoted, invoked and praised. Many a time the Gâthic passages or sentences are not quoted word for word but enlarged and explained. Even our short prayers, Yathâ-Ahu-Vairyô, Ashem-Vôhu, Kemanâ-Mazdâ, Yênghê-Hâtãm which the Zarathushtrian has to recite so often, have a Gâthic character. The doctrines about God and man and the relations between Him and all His creatures are the same in the later Avesta as in the Gâthâs. The deprecations and execrations against the Kavis, the Karapans, the Usigs, the Sâstars (tyrants), the Daêvas and the

Druges, all of whom were the bitter enemies of the religion of Zarathushtra, are also just as vehement in the later Avesta.

The dialect in which the Gâthâs, the Zarathushtrian psalms, are written, notably differs from the language of the rest of the Avesta and presents an intrinsic proof of earlier origin. The Gâthic dialect differs in sound as well as in grammar from the other parts of the Avesta. In the former the final vowels are almost always lengthened ; but not so in the latter. In the Gâthâs we find more full and complete grammatical forms ; whereas in the Avesta of the later times the language seems to be in its decline ; and some corruptions and confusions are distinctly noticeable in it. The Gâthâs, as we have already remarked, are composed in verse. There are in all seventeen sections comprising 238 strophes of three to five lines each.

Some of these are the expression of real troubles and sufferings. The composers seem to have been often exposed to derision, oppression and pain. There are other hymns which are devoted to the utterance of an ardent longing for a great and glorious kingdom on earth, a kingdom for Ahura-Mazda, established in righteousness, promoting the laws of the Creator and the great work of His messenger Zarathushtra, a kingdom of good princes, and of pious persons, giving protection to agriculture and cattle' offering refuge to the needy and the oppressed, and condemning and proscribing all evil rulers, tyrants and oppressors, with those who obey and aid them in their evil designs.

As a matter of fact we have in the Gâthâs a very lofty moral standard for the guidance of the world. They preach monotheism in the strictest sense of the word. There is a profound reverence for an all-wise living God Ahura-Mazda. They express the great importance of conforming to His will. All the intentions, impulses and desires of man to love Him, to approach Him, to rejoice and delight in Him. are distinctly observable in them. They tell us that only in the presence of Ahura-Mazda is there fulness of joy.

The expression of moral truths and ideas occupies all the Gâthic hymns. Of moral convictions, of moral zeal and enthusiasm for goodness and justice, and of moral hatred of wrong and evil we find frequent examples. They give us a picture of the feelings and behaviour of those holy men and women who found themselves in possession of spritual gifts from Ahura-Mazda. Besides, they give us quite distinctly the idea of a life after death and also the idea of a spiritual resurrection.

Next in priority comes the Yasna-Haptanghâiti, the Yasna of the Seven Chapters XXXV—XLI. They are in the Gâthic dialect, but in prose. They do not, like the Gâthâs, abound in sublime moral precepts and philosophical ideas. They contain prayers and ascriptions of praise to Ahura-Mazda, the Amesha-Spentas, to fire, water, the earth, the soul of the Kine, and to the fravashis of the holy.

In the rest of the Yasna, with the exception of Chapters XIX—XXI., numerous objects are praised and invoked. In addition to all the Amesha-Spentas

and all the Yazatas, the five divisions of the day, the five Gâthâs, the six Gâhambârs, and so forth are objects of praise and invocation. There are also in the later Yasna many passages referring to the Zarathushtrian ritual, to the reciting of prayers, to the preparation, consecration and presentation of offerings, such as the draona (drun), the holy water, the Haoma juice, etc. The 19th, 20th and 21st chapters of the Yasna contain commentaries on the sacred formulæ, Ahuna-Vairya, Ashem-Vohu and Yênghê-Hâtām.

VÎSPERED.

The book called Vîspered (from vîspê—=all, and ratavô—=chiefs) seems to have been written at a later date than the Yasna. It contains almost the same subject matter as the later Yasna. It consists of 24 kardes (sections).

VENDÎDÂD.

The Vendîdâd is another important book in the extant Avestan literature. Vendîdâd—=vî-daêva-dâta —the daêva-smiting law. It is a code of laws against the daêvas. The Vendîdâd is written in the form of a dialogue between Ahura-Mazda and Zarathushtra. It is in prose. It is full of repetitions. It is composed not in the Gâthic dialect but in the ordinary Avestan language. It contains, nevertheless, some beautiful and brilliant passages, as for instance, the description of the temptation of Zarathushtra by the Drug in the beginning of the 19th chapter, and the description of the spring-time in the 5th fargard.

The Vendîdâd contains instructions for preserving

and protecting from pollution, men, cattle, fire, water, the earth, the air, plants, the house, corn, wood, clothes, utensils for meals and other pure things. The recital of certain edifying passages from the sacred volume, the use of water, gomez (nirang), dust, heat, and such other purifying substances are the means recommended to remove impurities, moral and physical.

Numerous crimes are mentioned in the Vendîdâd and various punishments prescribed for them. Certain crimes are declared as expiable by doing virtuous deeds, such as giving to the pious priests, husbandmen and warriors, the implements useful to them, throwing bridges over canals, cutting channels for supplying water to the fields and promoting agriculture, pulling down tombs or graves and so forth. There are others which are inexpiable as, for instance, unnatural offences, the intercourse of a man with a woman in her sickness, the burying or burning of dead bodies and so forth. The crimes of carrying alone the dead body to its resting place, of attempting the ceremony of purification without having knowledge of the ritual, of giving false religious knowledge to others, are pronounced as deserving of death. Minor faults are according to the Vendîdâd expiable by repentance and resolution never to commit them again. For acts of violence, for breach of contract, disregarding the rules regarding the dead, for ill-treating and killing useful or harmless animals, there is prescribed the penalty of driving away the wild and noxious animals with the whips called aspahê-ashtraya or sraoshô-charana.

For personal offences such as threats, assaults, manslaughter, etc., the number of animals to be driven away varies from 5 to 90; for the breach of various kinds of contracts, from 300 to 1,000; for throwing on ground in common use a bone or other portion of a dead body of a man or a dog, varies from 30 to 1,000; for sexual sins from 30 to 1,000; and for ill-treating or killing a dog from 50 to 10,000. The arbitrary character and the ridiculous disproportionateness of the punishments cannot be denied. However, there is no doubt that the penalties prescribed had for their direct and main object the moral improvement of the guilty and the preservation of righteous order in the moral as well as the material world.

The Vendîdâd is also our chief source of information with regard to the zoological and botanical knowledge of the Avestan people. The animals of which it speaks are those that live on the ground, those that live under the ground, those that live in the water and those that fly in the air. They are the sheep, the cow, the dog, the horse, the camel, the ass, the boar, the wolf, the fox, the weasel, the dragon, the snake, the ant, the worm, the beaver, the frog, the otter, the tortoise, the kara fish, the fly, the vulture, the cock, the eagle and the locust. The wolf, the dragon (the symbol of the tyrant or the oppressor of mankind), the snake, the worm, the ant, the frog, the tortoise, the fly and the locust are considered by the author of the Vendîdâd as ahremanic or evil and deserving of death and destruction. But the rest of the creatures are represented as holy and helpful and worthy of care and protection.

About a few of the latter kind we find some curious details. The otter or the water-dog is according to Vendîdâd XIV. one of the most important creatures of Ahura-Mazda. Its murderer is declared liable to the severest punishment. Saêna, the eagle, is regarded as the king of all birds; it has for its resting place Gaokerena, the tree that stands in the middle of the sea Vouru-kasha and contains the seeds of all heal ing plants.

Of no other animals are so many details given in the Vendîdâd as of the dog. It was a very favourite animal of the Avestan people. Since they were a nation of agriculturists and cattle-breeders, it was but natural for them to show a high regard for this guardian of their fields and folds.

The thirteenth and the fourteenth chapters of the Vendîdâd are entirely devoted to the dog. They mention several kinds of dogs; namely, the shepherd's dog, the house-dog, the Vohunazga dog (the vagrant dog that catches khrafstras and kills them), the Tauruna dog (the hunting or trained dog), the Gazu dog,[1] the Aiwizu dog,[2] the Vîzu[3] dog (a puppy that barks not), the four-eyed dog,[4] the water-dog (otter), the Vanghâpara or Duzaka dog (the hedge-dog), the Zairimyâka dog (the evil dog), the mad dog.

The dog is described as being patient and content like a priest, fighting for the house, the sheep and the cow like a warrior, watchful and wakeful like a husbandman, changeful like a strolling singer, prowling

1 Vend. v.
2 Ibid.
3 Ibid.
4 Vend. viii.

about in the darkness and a shameless eater like a thief or a disu, roaming along the roads and wounding those that come near like a courtesan, tender like snow and "full of tongue" like a child. A part of the 13th chapter and the whole of the 14th prescribe the punishments to be inflicted on those that neglect, injure or kill the dog.

For the plants and the trees of the Avestan country we have not much to say. According to the Vendîdâd thousands upon thousands of sweet-smelling, fruit-bearing, corn-giving and healing plants and trees grew in it. Besides the white Hoama or Gaokerena tree to which we have already referred, the sweet-smelling plants of the golden or yellow Haoma, Hadhanaêpata, Urvâsna, Vohu-gaona and Vohukereti are mentioned.

The Avestan people seem to have had a good knowledge of the art of healing.[1] There are thousands of diseases, says the Vendîdâd, as there are thousands of medicinal plants and herbs, of which the Haoma plant is the best and the most effective remedy. Of the innumerable diseases only cold fever, hot fever, itch, naêza, rickets, albinism, leprosy, and lunacy are mentioned. Among the healers there were those who healed with holiness, who healed with herbs, those who healed with the knife (operation) and those who healed with the Holy Law or Mãthra. The last are said to be the best of all healers. The fee they received for their services, was not in coin but in kind. They received from a priest his blessings; from the master of a house an ox of low value;

1 Vend. vii. 36-44; Yt. iii.16.

from the lord of a borough an ox of average value ; from the lord of a town an ox of high value ; from the lord of a province a chariot and four ; from the wife of the lord of a house a she-ass ; from the wife of the lord of a borough a cow ; and so forth.

Besides these matters, which cover the greater part of the Vendîdâd, we are given in the first chapter the names, the merits and the drawbacks of the sixteen places inhabited by the Avestan people in the course of their migration from their original abode Airyana vaêja. In the second chapter we are given a short account of Yima. It tells us that Yima (Jamshid) was the son of Vivanghana. He was a great shepherd and the first man after Gayômard with whom Ahura-Mazda conversed and to whom He taught His Law and commanded to preach it. Yima having refused to do so, he asked him to undertake to rule, to nourish and watch over the world. Yima accepted the task and was presented by Ahura-Mazda with a gold ring and a poniard. Under the sway of Yima the world had so prospered and had become so full of men, flocks, herds, dogs and birds, that from time to time it had become necessary for the earth to stretch afar in order to be able to bear its increasing population. The same fargard gives us a beautiful description of the Vara which Yima built after he was warned by Ahura-Mazda of the coming of the destructive winter. According to the directions of his Divine Master, he made in it dwellings with balconies, courtyards, galleries, and brought thither the best of men, animals, birds, plants, fruits, etc. In the Vara every fortieth year two beings, one male and the other female, used to be born to every couple. Men lived in it the

happiest life. In the 20th chapter, which deals with the origin of medicine, Thrita, its inventor, is mentioned. To this wise, healthy and happy man Ahura-Mazda brought from Heaven thousands of healing plants and he drove away "sickness to sickness and death to death" with the plants and the all-healing prayer Airyamâ-Ishyô. The twenty-first chapter is filled with the invocations addressed to the waters and to the light of the sun, of the moon and of the stars. The sea Vouru-kasha is said to be the gathering place of all the waters which go up and down the aerial way. The last chapter tells us that there were 99,999 diseases created by Angra-Mainyu for the cure of which Ahura made the Mâthra-spenta. Of all the prayers the prayer of Airyamâ-Ishyô (Westergaard Fragment) is said to be the most effective remedy. Other principal points will be treated further in the course of the following chapters and therefore need not detain us here.

KHORDEH-AVESTA.

Nor is it necessary to give in this place the important matters contained in the Khordeh-Avesta, since we speak of them in other parts of the present volume. The Yashts (rt. Yaz=to praise, to invoke or adore) form the most important part of this second group, which is chiefly for private devotion, They contain religious as well as historical matters. They are devoted to the Amesha-Spentas and the Yazatas, to Hormazd, Hapt Amshaspends (the seven Amesha-Spentas), Ardibehesht, Khordâd, Âvân, Khorshêd, Mâh or Môhr, Tishtar Tîr, Gôsh, Meher, Srôsh, Rashnu, Farvardîn, Behrâm, Râm,

Dîn, Arshisvang, Âshtât, Zamyâd, Vanant and Hom. In J. Darmesteter's "The Zend-Avesta" the Hâdokht Nask fragments form the 21st and the 22nd, Afrîn Paigambar Zarthosht the 23rd, and the instructions and benedictions bestowed by Zarathushtra on Vishtâsp, the 24th Yashts. All the minor texts, which are formed mostly of parts taken from all the aforesaid extant Avestan writings are Srôsh Bâj, Hôshbâm, the five Gâhs, namely, Hâvan, Rapithwina, Uzayeirina, Aiwiçruthrema, Ushahina; the five Nyâishes, namely, Khorshêd, Meher, Âtash, Âvân and Mâh; the two Sîruzas; the Âfringâns, namely, Dahmân, Gâhambâr, Gâthâ, Rapithwina, Ardâfravash, Srôsh, Siruza and Nâvar.

CHAPTER IV.

GOD IN THE AVESTA.

HIS NAMES—HIS ATTRIBUTES—HIS KINGDOM AND LAW—HIS MAJESTY AND GRANDEUR—CONCLUDING REMARKS—THE ALLEGED DUALISM—THE ALLEGED NATURE-WORSHIP—THE ALLEGED FIRE-WORSHIP.

Of all religions known to have existed in far distant times, Zarathushtrianism alone can claim to have given man a true and perfect conception of the Supreme Being and His relation to His creatures, a conception which could have been formulated only by the most profound and cultivated of human minds. The Zarathushtrian religion can justly be said to have given birth to pure and simple monotheism. The Gâthâs which are, so to say, the soul of our Scriptures, inculcate the purest and the most spiritual views of God. They frequently lay down the cardinal doctrine of belief in One Living Personal God.

Throughout the Avesta the one central and absorbing object of faith is Ahura-Mazda, the Maker and Moral Governor of the universe. To contemplate His marvellous works, His will and His kingdom, and His various names denoting His great attributes is a special duty rigorously enjoined on the Zarathushtrian by the faith he professes.

HIS NAMES.

Many and various are the names under which the Almighty is worshipped by the followers of Zarathushtra.[1] Each and every one of these names, in its impressive brevity, reflects the spirit of goodness and sanctity.[2] The Hormazd Yasht tells us that he who recites them often, at all times, in any place and in perfect piety, utters them by no means in vain.[3] The frequent repetition serves to keep alive in our minds the idea of God's supreme power, wisdom and goodness, and thereby gives us spiritual strength to overcome all manner of evil.[4]

The name of the Supreme Being that is found most frequently in the Avestan books is Ahura-Mazda. In some passages the two words are found in the reverse order as Mazda Ahura.[5] At other times either one or other of the two terms is used singly.[6] In the Persian cuneiform inscriptions Ahura and Mazda are joined together and written Auramazda. In the Greek writings we find it transformed into Oromazdes or Oromazes; and in the Pahlavi Oharmazd, which in modern times has become Hormazd or Ormazd.

The name Mazda is formed of maz=great, and dâ =to know; and hence, means "omniscient." The word Ahura is also composed of two parts: ahu and ra. Ahu comes from ah=to be, and denotes "life." Ahu with the suffix ra signifies "he who is" or "he who lives." This brief expression "he who is" is identical in signification with the term "self-extent

1 Yt. i
2 Yt. i. 5.
3 Yt. i 16-19.
4 Yt. i. 5 and 6.
5 Ys. xxxi. 5; etc.
6 Ys. xxxi. 3; etc.

being." Hence Ahura signifies "the Self-existent Being." Therefore the most venerated appellation Ahura-Mazda "The Self-existent Omniscient Being" signifies the Deity and His fundamental qualities which essentially distinguish Him from all other beings. The same idea is conveyed by the last of the twenty most sacred and most glorious names of the Deity occurring in the Hormazd Yasht, which is: viçâstô ahmi yat ahmi Mazdâo nâma[1]=my twentieth (name is) I am that I am, Mazda by name.[2]

God is also sometimes called Spenta-Mainyu,[3] Mainyu-Spenishta[4] or Spentôtemô.[5] Spenta is derived from span=to increase, to promote prosperity, and mainyu from man=to think. Therefore Spenta-Mainyu signifies "Bountiful Mind or Spirit" and Mainyu-Spenishta "Most Bountiful Spirit." Spentôtemô, like Spenishta, is the superlative of spenta and signifies "The Most Bountiful One"

HIS ATTRIBUTES.

In the very first word of the most venerated Avestan appellation for God, we have His fundamental attribute of self-existence, which is of the greatest service in explaining His countless other attributes. We cannot leave without comment a question that might arise here. It is whether this attribute essentially distinguishes Mazda from all other beings or whether raochâo (lights), thwâsha (firmanent) and zravâna (time) are also non-created.

The solution of the question can be had from the

1 Geldner's "Avesta Texts."
2 F. Max Müller, "Collected Works," p. 55.
3 Yt. xiii. 28; etc.
4 Ys. xxx. 5.
5 Ys. xlv. 5; etc.

Avesta itself. In Yasna XXXVII. 1, XLIV. 5, LVIII. 6, etc., roachâo (lights) are distinctly shown as having been made by Ahura-Mazda. In Vendîdâd XIX. 13-16 and 34-36, where Zarathushtra, in accordance with the command of Ahura-Mazda, praises the objects of His creation, he mentions amongst them thwâsha-qadhâta and zravâna-akarana. So there can be no doubt that these too belong to the holy creation of Mazda. We find no difficulty in believing this, if the signification of the word qadhâta is carefully determined.

The second chapter of the Vendîdâd clearly explains what the Avestan writers mean by it. In the 39th paragraph it is asked : "What are the lights that illumine the Vara (enclosure) of King Yima ?" Ahura-Mazda answers that there are *qadhâta* lights and *çtidhâta* lights.[2] The Avestan quotations occurring in the Pahlavi commentary of this Vendîdâd passage explain in a very clear manner what is meant by the words *qadhâta* and *çtidhâta*. They tell us that *qadhâta* lights shine from above and *çtidhâta* lights shine from below. From this it is evident that by *qadhâta raochâo* and *çtidhâta raochâo* the author means the celestial or natural and the artificial lights respectively. Hence *qadhâta* denotes what is not *çtidhâta*, that is, what is not made on our earth or what does not belong to our earth, or what is not subject to the laws of our own world, or that which is independent of our own world. If this be the signification attached to the word *qadhâta* in the Avesta, *qadhâta raochâo*, *thwâsha qadhâta* and zravâna qadhâta cannot signify self-created lights, self-created firmament and self-created time.

It is true that *raochâo* (lights) and *zravâna* (time) are called *anaghra* "without beginning" and *akarana* "without end" respectively, that is, infinite or without limit. But it should be borne well in mind that *raochâo* and *zravâna* are spoken of as being unlimited, not because they have really no limits, but because their limits could not be assigned by man. "A thing may be said to have no limits, either because we are not able to assign its limits or because it is really unlimited. We speak, for instance, of an infinite number, or of an infinite space. These expressions do not imply that number and space do or can exist without limit. That is repugnant to reason. For what is number in reality but a collection of units, all of which are equally conceivable by one general concept? But no collection of such units can be so great that the addition of another unit would be inconceivable; on the contrary, however much it may be increased, it must remain a limited number. . . .

"Nor can space be actually unlimited, because its real foundation consists in the dimensions between the extreme surface of one body, or of many bodies taken together, or of all bodies forming the one universe, as we call it. Now such dimensions cannot become so large as not to allow of a larger one. A so-called infinite number, therefore, can only be a number so great that every number assignable by us is next to nothing in comparison with it. In the same way, infinite space can exist only so far as there can exist a space so great that any corporeal magnitude assigned by us

is next to nothing when compared with its dimensions."

These observations of a learned theologian with regard to the expressions "unlimited number" and "unlimited space" help us to illustrate the significance of the words *anagra* and *akarana* and to see that *raochâo* and *zravâna* are not boundless or unlimited or infinite in the same sense in which we apply the word "infinite" to the Deity. To sum up then, *raochâo*, *thwâsha* and *zravâna* are all created by Ahura-Mazda, who is the only self-existent one.

Ahura-Mazda is represented in our original Scriptures as the First Great Cause[1] the Maker of all things.[2] He is the Creator of Garô-nmâna[3] and of the material worlds (gaêthâoçchâ tashô daênâoçchâ dâtare gaêthanām açtavaitinām)[4] such as the brilliant sun, the moon, the shining stars Tishtrya, Haptôiringa, Vanant, Satavaêsa, and other stellar bodies (raochâoçchâdat.)[5] He it is who formed the elements air (vâyu),[6] water (ap),[7] fire (âtar),[8] and earth (zem.)[9] He is the originator of all natural phenomena. He has reared up the shining heavenly bodies and launched them forth on their courses[10] thereby producing light and darkness, the dawn, noon and night.[11] He causes the winds to blow, the clouds

1 Ys. xxxi. 8:—aṭ thwâ mēnhî pourvîm mazdâ yēzîm çtôi manaŋhâ haithîm ashaiyâ dâmîm anhēus ahurem shyaothnaêshû.

2 Ys. xxx. 7:—aêshām tôi â aŋhaṭ yathâ ayaŋhâ âdânâis paoruyô; xliv. 7:—azem tâis thwâ frakhshnê avâmi mazdâ çpenta mainyû viçpanām dâtârem; xxxvii. 1; Vend. xxii. 1; etc.

3 Ys. xliv. 2; li. 15; Yt. xxiv. 33; Vend. xxii. 1.

4 Ys. xxxi. 11; Vend. ii. 1; iii. 2, 3, et seq.; etc.

5 Ys. i. 16; xii. 1; xix. 1; xxxvii. 1; Vend. ii. 1; iii. 1, 2, etc.

6 Yt. xv. 42 and 44; etc.

7 Ys. xliv. 4; xxxvii. 1; Yt. v. 1; Vend. xix. 35; etc.

8 Ys. xliii. 4 and 9; i. 2; ii. 4; etc.

9 Ys. xliv. 4; xxxvii. 1; Vend. xix. 35; Yt. xiii. 28; etc.

10 Ys. xliv. 3.

11 Ys. xliv. 5.

to gather, the rain to pour and the sleet to fall.[1] He brings together the clouds and drives them forward with the wind.[2] He created the vegetable kingdom[3] and He also created cattle (gêusurvan, drvâspa)[4] and every part of the vast world teeming with animal life—beast, fish, bird and inscet.[5] He it is who has made and fashioned men.[6]

Ahura-Mazda is the Creator of the spiritual no less than of the physical world. In addition to fashioning man's body,[7] He has endowed man with understanding. He is the source of his inborn and acquired wisdom.[8] Our sacred volume represents Him as continually creating in his true worshippers excellent powers,[9] beneficent thoughts[10] and virtuous feelings.[11] He bestows upon them the power of intelligence (vôhuman),[12] the highest kind of righteousness (ashavahishta),[13] the power of excellence (khshathra-vairya),[14] bountiful humility (spenta-ârmaiti),[15] bodily and spiritual health and welfare (haurvatât),[16] prolonged life in this world and life everlasting in the next (ameretât).[17] He is also the sole Author of the Holy Word

1 Yt. v. 120.

2 Ys. xliv. 4.

3 Ys. xliv. 4 ; xxxvii. 1 ; Vend. xix. 35 ; etc.

4 Yt. ix. 1, etc.; Ys. xxix. 1 and 2; etc.

5 Yt. viii. 48 ; etc.

6 Ys. i. 1 ; xii. 7 ; etc.

7 Ys. xxxi. 11 ; Ys. i. 1 ; etc.

8 Ys. xxii. 25 ; xxv. 6 ; Siruza i. ; etc.

9 Ys. xxxiii. 12 :—uç moi uzâreshvâ ahurâ ârmaitî tevîshîm daçvâ çpênishtâ mainyu mazdâ vaŋhuyâ zavô âdâ ashâ hazô ēmavaṭ vohû manaŋhâ fçeratûm; Ys. xxxi. 21 ;—Mazdâo dadâṭ ahurô haurvatô . . . . vaŋhēus vazdvarē manaŋhô yē hôi . . . .

10 xliv. 4 :—kaçnâ vanhēus mazda dâmis manaŋhô ; Ys. i. 1 : nivaêdhayêmi . . . . dathushô ahurahê mazdâo raêvatô . . . . hudhâmanô . . . .

11 Ys. xliv. 7 ;—. . . kē uzemēn chôrem vyânayâ puthrem pithrê; etc.

12 Ys. xxxi. 8 :—vanhēus patarēm manaŋhô . . . . haithîm ashahyâ dâmîm . . . . ; etc.

13 Ibid.

14 xxxiii. 12 ; xlv. 9 ; etc.

15 Ys. xliv. 6 and 7 ; Ys. xlv. 4 ; xxxii. 2.

16 xlv. 10 ; xlvii. 1.

18 Ibid.

(mãthra-spenta),[1] of the Zarathushtrian Law (daênâ)[2] and of all religious knowledge (chisti).[3] His is all glory (qarenô or khoreh)[4] and His is all victory (verethraghna).[5]

It is hereby clear that Ahura-Mazda is the Being above all beings. He is perfectly distinct from all created beings, so entirely supermundane and so totally immaterial that a worshipper can never fall into the error of identifying Him with His creatures.[6] He is the most beneficent spirit. Frequently

1 Ys. xxix. 7 :— . . . . mãthrem tashaṭ ashâ hazaoshô mazdâo . . . . ; Ys. xliii. 14 ; etc.

2 Ys. xliv. 11 :— . . . . yaêibyô mazdâ thwôi vashyêtê daênâ . . . . ; Ys. xii. 9 ; lx. 3 ; Vend. ii. 2 ; etc.

3 Ys. xxii. 24 . . . . razishtayâo chiçtayâo mazdadhâtayâo ashaonyâo . . . . ; xxv. 5 ; Yt. xvi. 11 & 13 etc.

4 Ys. ii. 14 :— . . . . qarenô mazdadhâtem . . . . âyêçê yêshti . . . . ; Vend. xix. 37 ; Yt. xiv. 2 5, etc.

5 Yt. xiv. 1, 2 :—verethraghnem ahuradhâtem yazamaidê.

6 "It is absurd to suppose that the different things are the emanations of God. God would then be divided ; His substance would have parts and everything that is would be a portion of the Divinity. Consciousness presents an inseparable barrier to this theory. It tells me that I am a person distinct from God and from every other being. Again, this theory saps the foundation of Ethics. If everything were a part of God, it would have the nature of God and its activities would be divine. How, then, could we make a distinction between good and bad ? That there is such a distinction is a foundamental and evident truth.

The Pantheism of manifestation, whether it be viewed as real or as ideal, is no less untenable. Consciousness bears witness to my own substantial reality ; it tells me that I am not a mere mode or manifestation of something else. The substantial reality of the I is a firm conviction of ordinary daily life and an evident fundamental truth of Psychology. No fallacious reasoning can obliterate this, and the system of philosophy which neglects the distinction is faulty in its very basis and will surely fail to give answer to the deepest questions of being and of life which the mind in every age imperatively demands.

"It is opposed to and contradicted by the physical sciences. Everywhere in the broad field of science the substantial reality of mundane beings is taken for granted ; their properties are set forth, their laws are formulated. Not only are these beings conceived and dealt with as substantial realities, but they are recognized as substances differing one from another in their substantial nature. Reasoning from this evident truth, we speak of the classifications and hierarchy of real beings. Hence also the basis for the real distinction and difference of the various sciences. . . . .

"Again this form of Pantheism supposes that the perfect and determined have followed and proceeded from the imperfect and the undetermined. Hence the imperfect is prior to the perfect ; the former produces the latter. But this is contradicted by the principle of causality. It is an evident and fundamental truth that the effect cannot be more perfect than the cause. Hence Pantheism is

is he invoked as : "O Most Bountiful Spirit Mazda," "O Spirit Mazda," "Ahura-Mazda, Most Bountiful Spirit." The whole creation is the outcome of his bountiful Spirit.[1] He speaks, teaches and hears by virtue of His spiritual nature.[2] It was this spirit the great and noble Zarathushtra loved so dearly.[3]

There are, no doubt instances in our Scriptures o words and expressions ascribing to Ahura-Mazda human organs, faculties and passions. The Avesta speaks of the body, the eye, the mouth, the hands etc., of Ahura-Mazda. He is represented as uttering speech, giving audience, and as capable of exercising the passion of anger.[4] He is besides called the father of Vôhuman and of Asha-vahishta.[5] Ârmaiti and Ashi are said to be His daughters, and Âtar, His son.[6] But the general spirit of the text makes it evident that all such words and expressions in their application to Him are merely figurative and symbolical. Such metaphorical language has been used about God from the Zarathushtrian era down to the present times. It is to be met with in the Bible

opposed to the first principle of sound reasoning.

"If it be objected that a difficulty is found in understanding how a spirit can bring into existence a substance distinct from itself, we answer that the difficulty arises from the confusion of intelligence and imagination. . . . Furthermore, by way of illustration we may appeal to the works of the human intellect. The mind not only builds houses, and fashions mechanical implements from materials already existing. It possesses what is called a creative power. Literature and fine arts are its products. . . . . (Driscoll).

1 Ys. i. 16 ; Yt. viii. 48 ; etc.

2 Ys. xxxi, 3 : *Tat né mazdâ vacchâ hizvâ thwahyâ âoŋho yâm dâo mainyû âthrâchâ ashâchâ (by Thy Spirit, Fire and Righteousness) chôis rânôibyâ khshnûtem.* . . ; Ys. xxviii. 12 :—mazdâ ahurô frô mâ çîshâ thwahmâṭ mainyêus hachâ thwâ ē e âoŋhâ (from Thy mouth of Spirit) . . . ; Ys. xliv. 6 :—çpentâmainyû çraotû mazdâo ahurô, etc.

3 Ys. xliii, 16 :—aṭ ahurâ hvô *mainyûm* zarathushtrô verentê yaçtê chischâ çpênishtô.

4 Ys. xxxi. 3 ; xxviii, 10 and 12 ; xlv, 6.

5 Ys. xxxi, 8 ; xlvii. 2 ; etc.

6 Ys. xlv. 4 ; Ys. lxii, 1 ; Yt. xvii. 2 ; etc.

—in both the Old and the New Testaments—and in many modern works. It will be sufficient to quote but a few passages from religious books and standard works on religion in support of this statement :—

"Lord, hear my voice: let Thine *ear* be attentive to the voice of my supplications."

"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the *face* of my Father which is in heaven." (St. Matthew.)

"But as touching the resurrection of the dead, have ye not read that which was *spoken* unto you by God, saying . . . ." —(St. Matthew.)

"So then after the Lord had *spoken* unto them, he was received up into Heaven, and set on the *righthand* of God."—(St. Mark.)

"For which things' sake the *wrath* of God cometh on the children of disobedience."—(Colossians.)

"The Heavens are Thy bosom and Thine eye. . . .' Bailey,

"And now, my God, by Thine illumining grace, Thy glorious *face*, . . . methinks I see."—(Heywood.)

We then see that it is nothing unusual for man to use such metaphors as we find in these quotations as well as in our sacred Avesta. "As man belongs to the order of sensible things, he is fond of clothing his thoughts in impressive imagery drawn from the objects of sense. A hero is a lion; a discoverer a luminary of science; and so forth. This use of metaphors, provided it be in taste and moderation, is a great aid to human language, even in speaking of God Himself. Instead of naming perfection of His directly, we may suggest it indirectly by expressing something which bears resemblance to it at least under one or other aspect. Thus we may attribute eyes to God to signify His knowledge, ears to express His acceptance of our prayers. We may speak of

Him as angry with sinners, when we would point to effects of His justice."—(Boedder).

Another distinctive excellence of Ahura-Mazda is His immutability. The entire creation is according to the Avesta subject to change.[1] Man's soul and body are likewise liable to alter one way or the other —for better or for worse ;[2] but it is not so with Ahura-Mazda. He has always been, is and will ever be the same (yē â nûremchît ahurâ hâmô).[3]

Ahura-Mazda is eternal in the strictest sense of the word. We have already seen Him to be the great self-made Creator of all, and so can have no beginning. He has also no end, He is yavaêjyô[4] (ever-living).

Ahura-Mazda is also omnipresent. He dwells in the spiritual as well as in the physical world.[5] He is, says one of the Avestan fragments, nearer to every

1 Ys. xliii. 5 :— . . . . thwâ hunarâ dâmôis urvaêçê apemê; Ys. xliv. 10:—tăm daênăm yâ hâtăm vahishtă yâ môi gaêthâo ashâ frâdôiṭ hachēmnâ ; Yt. vi. 1 :—frâdhaticha ashahê gaêthâo frâdhaticha ashahê tanuyê; Ys. i. 7:— ashatâtaçchâ frâdaṭ gaêthayâo varedaṭ gaêthayâo ; Ys. xxxiv. 15 :— . . . . khshmâkăm khshathrem ahurâ frashîm vaçnâ haithyēm dâo ahûm ; etc.

"As we look out into the world the mind is impressed with the great fact that all things change. Spring follows winter, and Summer follows Spring in orderly succession. Night gives place to day, and day to night in unvarying round. The seed is planted in the ground, rises to a stalk, flowers and produces seed again. We too change from youth to manhood, to old age. The disposition to change is inherent in everything, and the fact obtains with the necessity of a physical law. The argument of contingency arises from a consideration of the beings which make up the world. By observation and experiment we investigate their nature and constitution. The one dominant factor, which prevails throughout, is dependence. No existing thing is isolated ; a constant action and interaction takes place. As a result particular beings undergo various modifications. These changes clearly show that the beings themselves are dependent. As such they are not sufficient for themselves but need support one from another. The character of dependence is, therefore, marked indelibly upon the visible universe. It is the finger of God. The knowledge of this fact constrains the mind to admit the existence of a being distinct from the world, yet over all, who alone can give a sufficient reason for its dependence." (Driscoll).

2 Ys. xliv. 8 :— . . . . kâ mē urvâ vohû urvâkhshaṭ âgemaṭ tâ.

3 Ys. xxxi. 7.

4 Ys. xxiv. 9 ; Ys. xxxix. 3.

5 Ys. xliii. 3 :—ahyâ aṇhēus açtavatô manaṇhaçchâ haithyēng â çtîs yēng â shaêtî ahurô.

thought, word and deed of the faithful " than the nose is to the ears or the ears to the mouth."

Ahura-Mazda is the possessor of the noblest qualities of the mind.[1] He has a true knowledge of everything.[2] He is vîcpo vîdhvâo[3] (Omniscient). His wisdom has no bounds—surpassing by far the wisdom of the wisest of created beings.[4] He is aware of every possible thing. All events past, present and to come are known to Him.[5] He is all-observant (vîçpâ hishaç,[6] pouru-darshtema,[7] dûraêdarshtema).[8] It is impossible to deceive Him (adhaoya).[9] There is no escaping His incessant watchfulness (ahura-mazda aqafnô ahî).[10] His Eye is constantly fixed on each and all and everything and He notes every thought, word and deed, whether open or hidden.[11]

As Ahura-Mazda is possessed of supreme Intelligence so is He possessed of supreme free Will. He rules over all His creatures according to His own Will.[12] His Will is perfect[13] and so are all His moral attributes : Benevolence, Holiness, Truthfulness, Fidelity, Justice and Mercy.

1 Ys. l. 1: . . . . anyô ashât thwaṭchâ mazdâ ahurâ azdâ zûtâ vahishtâ atchâ manaŋhô.

2 Yt. xii. 1.

3 Vend. xix. 20 & 26; Yt. xii. 1; etc.

4 Ys. xlv. 6 :— . . . . mazdâo ahurô yêhyâ vahmê vohû frashî manaŋhâ ahyâ khratû frô mâ çâçtû vahishtâ ; Ys. i. 1 ; etc.

5 Ys. xxix. 4 :—mazdâo çaqârê mairistô yâ zi vaverezôi pairi chithît daêvâischâ mashyâischâ yâchâ vareshaitê aipi chithît hvô vîchirô ahurô athâ nê aŋhaṭ yathâ hvô vaçaṭ ; Ys. xxxi. 5 ; Ys. xlviii. 2 :—vaochâ môi yâ twem vîdvâo ahurâ parâ hyat mâ yâ mêng perethâ jimaiti kat ashavâ mazdâ vêŋhat dregvantem . . . . etc.

6 Yt. xlv. 4 ; etc.

7 Yt. i. 12.

8 Ibid.

9 Ys. xlv, 4 ; Yt. xii, 1.

10 Vend. xix, 20.

11 Ys. xxxi, 13.

12 Ys. xliii, 1 :—vacê-khshayâç mazdâo dâyâṭ ahuro. . . ; Ys. viii, 5 :—vaçaçcha tû ahura mazda ushtâcha khshaesha havanâm dâmanâm . . .; Yt. i, 13 : içekhshathrayôtemô ; Ys. xxix, 4 :—. . . atha nê aŋhaṭ yathâ hvô vaçaṭ ; xliv, 16, l. 5.

13 Ys. xxviii, 8 :—vahistem thwâ vahistâ yêm ashâ vahistâ hazaoshem ahurem yâçâ. . .—"That best (of gifts) do I beseech (of Thee), O Thou best (of beings) Ahura ! who art one in will with (Thy) Righteousness . . ." (Dr. Mills, S. B. E. vol. xxxi, p. 22).

He is most bountiful (yē çevishtô ahurô mazdâ-oçchâ).[1] He is all good and kindness (vahishtaêcha,[2] çpentôtemo).[3] No evil dwells with Him or in Him (vîdvaêstvô).[4] The work of His hands is good and perfect.[5] It is He who maintains it, watches over it and causes it to prosper.[6] He provides and preserves all creatures.[7]

The love of Ahura-Mazda for man is exceedingly wonderful. He has endowed him with mental and moral faculties, that is, with mind and free will to think and act for himself.[8] He is man's first and foremost director.[9] He has revealed to him the Holy Word (māthra), the truest guide to his welfare and immortality,[10] to his happiness and long life, and thus enabled him to utilize these God-given faculties in the work of imitating Him.[11] He encourages obedience to His laws by His promise that a good and holy life shall not go unrewarded.[12] Of all

1 Ys. xxxiii. 11 ; xvi. 1 ; etc.
2 Ys. i, 1 ; Vend. xix, 14 ; etc.
3 Ys. xlv. 5 ; xxxvii. 3 ; etc.
4 Yt. i. 8.
5 Ys. xxxvii. 1 :—ithâ ât yazamaidê ahurem mazdâm yē gâmchâ ashemchâ dâṭ apaçchâ dâṭ urvarâoçchâ dâṭ bumîmchâ dâṭ vîçpâchâ vohû. . . ; Yt. xix, 10: yathâ dâmân dathât ahurô mâzdao pouruchâ vohuchâ pouruchâ çrîrachâ . . . . pouruchâ dâmyâcha.
6 Ys. xxix. 1 l. 3 and 7 l. 2; Ys. xxxiv. 3: aṭ tôi myazdem ahurô nemaŋhâ ashâchâ dâmâ gaêthâo vîçpâo â khshathrôi yâo vôhu thraostâ manaŋhâ ; Ys. xlv. 10 ; Ys. xvi. 1 : ahurem mazdâm ashavânem . . . . hudhâonhem mazi-htem yim çevishtem frâdaṭ-gaêthem dâtârem vohunâm dâmanâm ; Yt. i. 13; etc.
7 Ibid.
8 Ys, xxxi. 11 : hyaṭ nē mazdâ paurvîm gaêthâoçchâ tashô daênâoçchâ thwa manaŋhâ khratuschâ hyaṭ açtavantem dadâo ushtanem hyaṭ shyaothnâchâ çĕnghāçchâ yathrâ varenĕng vaçâo dâyêitî.
9 Ys. li. 3 :— . . . . yaêshâm tû paouru mazdâ fradakhstâ ahî.
10 Ys. xxix. 7 :—tem âzûtôis ahurô mâthrem tashat . . . . ; xxxi. 6 : ahmâi aŋhat vashishtem yē môi vîdvâo vaochat haithîm mâthrem yim haurvatâtô ashahyâ ameretâtaçchâ.
11 Ys. xlviii. 3 : thwâvâç mazdâ vaŋhēus khrathwâ manaŋhô=(any one) may become like Thee (thwâvâç) through wisdom of (his) good mind.
12 Ys. xxxiv. 13 :—tem advânem. ahurâ yēm môi mraos vanhéus manaŋhô daênâo çaoshyantâm yâ hû karetâ ashâtchît urvâkhshat hyat chivistâ hudâbyô mîzdem mazdâ yêhyâ tû dathem.

man's diseases, mental and bodily, He is the Healer of healers (baêshazyôtema).[1] He is the source of all the happiness that His faithful adorers have enjoyed, are enjoying and shall enjoy for all ages to come[2]: "All prosperous states of life grant me in Thy love (O Ahura !) . . . " From all this it is evident that the Benevolence of Ahura-Mazda is perfect and without end.

Not less so is His Holiness which is the best[3] and His Piety which is perfect.[4] Since He is all holy, holiness and goodness permeate His creation.[5] He is the worker of all holiness within the souls of the faithful.[6] It is by means of Asha that He accomplishes all His most noble aims and ends (ashâṭ apanôtemahê)[7] and keeps all things from evil and destruction.[8]

Ahura-Mazda is the Central Truth. All the natural and spiritual truths which the faithful receives, proceed from Him and from Him alone.[9] Being the perfect Truth, Ahura-Mazda does not will or approve of falsehood (adhvis)[10] and the deceitful He holds in utter abhorrence.[11]

Ahura-Mazda is ever faithful to His worshippers. He has promised to give them whatever they ask of Him.[12] Always does He act up to this promise. The

1 Yt. i. 12.
2 Ys. xxxiii. 10 ; Yt. iv. 1. Yt. xviii. 1 ; etc.
3 Ys. xxviii. 9 ; Yt. i. 7 ; Yt. xi. 9 ; etc.
4 Ys. xxxii. 2 ; çpentâm vë ârmaitim ; xxxiv. 9 and 10; etc
5 Ys. xxxi. 7 ; xliv. 3 ; xlvii, 2.
6 Ys. xxxi. 8 ; Ys. xliii. 10.
7 Ys. i. 1.
8 Ys. xxxiv. 7 ; xliv. 2.
9 Ys. xxxi. 11 ; xliv. 1-19 ; xlv.3 and 5 ; Vend. ii. et seq.
10 Yt. i. 14.
11 Ys. xxxii. 12 ; xliv. 14 ; etc.
12 Vend xviii. 7 ;—paiti mãm erezvô pereçaṇhua yim dadhvâoṇhem çpenishtemcha paiti vachishtemcha vaêdhishtemcha paiti parshtem avatha tê aṇhaṭ vaṇhô. yêzi mãm paiti pereçâoṇhê,

difficulties of the faithful always meet with prompt solution at His hands. The faithful enquire of Him[1] and He answers plainly.[2] Whichever of His precious gifts they ask of Him,[3] He bestows upon them and liberally.[4] Neither in prosperity nor in adversity does Ahura-Mazda forsake His creatures.[5] He is with them always; He never refuses them His help; He hears their complaints, satisfies their wants, arms them with the means of deliverance and thereby enables them to remove the cause of their troubles and sorrows.[6]

Another most important attribute of Ahura-Mazda's Will is His Justice. He is the most discerning Judge (Zhnôishta hvô vîchirô.)[7] He discerns the righteous from the wicked.[8] He takes the truest account of every deed of man (hâta marenis.)[9] He makes due allowance for all circumstances, motives and causes which may influence man's conduct and judges him according to his merits and demerits.[10] He renders to him according to his thoughts, words and deeds.[11] He has set apart happiness for the good and evil for them that do evil;[12] glory, joy and felicity for the righteous and sorrow and anguish for the wicked.[13]

1 Ys. xxix. 5; xxxi. 3, 5, 14, et seq.; xxxiii. 8; xliv. ; Vend. ii. et seq.

2 Ys. xxxii. 2 ; xlv. 3 & 5 ; Vend. ii. et seq.

3 Ys. xxviii. 2 and 3; xxix. 10 ; etc.

4 Ys. xxxiv. 1 ; etc.

5 Ys. xlv. 9 tēm nē vohû maṯ maṇaṇhâ chikhshnushô yē nē uçēn chôret çpenchâ açpenchâ.

6 Ys. xxix. 1, 2, 6, 7 and 8 ; Ys. xlvi. 1 and 2, etc.

7 Yt. i. 13 ; Ys. xxix, 4, xxxii. 8 :— ahmî thwamî mazdâ vîchithôi aipî

8 Ys. xxxii, 8 ; xliv. 12.

9 Ys. xxxii. 6 ; Yt. i. 8.

10 Ys. xxxi. 13 ; Vend. iii. 36-40, esp. 40 ; iv. 3-42 ; v. 1-7 esp. 26 ; vi. 4-25 etc.

11 Ys. xxxi. 21 ; xxxiv. 1, etc.

12 Ys. xliii 5 ;—çpentem aṯ thwâ mazdâ meṇhî ahurâ . . . hyaṯ dâo shyaothnâ mîzdavân yâchâ ukhdhâ akem akâi vaṇhuhîm ashîm vaṇhavē.

13 Ys. xxxiv. 13 ; Ys. xliii. 5 ; Ys. xlv. 7 ; Ys. xlvi. 6 and 18 ; Ys. li. 8 ; Vend. xix. 27-34.

He gives equal justice to all whoever they be, rich or poor, high or low (ushtâ ahmâi yahmâi ushtâ kahmâi chiṭ vaçê-khshayāç mazdâo dâyât ahurô utayûitî tevîshîm.[1] Taṭ mazdà tavâ khshathrem yâ erezhejyôi dâhi drigaovê vahyô).[2] The glory of Ahura Mazda's Justice lies not so much in His condemning the wicked and rewarding the righteous as in furnishing men with ample resources, namely, khratûs (intelligence), vacâo (freewill), and daênaocchâ or cengāçchâ (instructions or laws), whereby they may know and fix their choice aright.[3] Beautiful indeed is the Justice of Ahura-Mazda. And His Justice is not unmixed with Mercy. Merciful and long-suffering is He with regard to every action of His rational creature, man.[4]

HIS KINGDOM AND LAWS.

Ahura-Mazda is the mightiest king. He has power over all[5] and rules supreme and absolutely.[6] He is as mighty as bountiful.[7] He has the sovereign power by which He bestows the highest blessings upon the faithful.[8] He is called the most invincible and glorious King to whom belongs a holy kingdom in which the well-doer prospers through his mental goodness.[9] He reigns here as He reigns in the Heavens.[10] The Avestan saints do not expect us to merely rest content with the promise of the golden mansion hereafter in the Heavens, with the promise

1 Ys. xliii. 1 ; xxi. 3.
2 Ys. liii. 9.
3 Ys. xxxi. 11 ; etc.
4 Ys. xxxiii. 11 : Yê çevishtô ahurô mazdâoçhâ . . . . çraotâ môi merezdâtâ môi âdâi kahyâichiṭ paitî.
5 Ys. xlviii. 9: . . . . chahyâ khshayathâ mazdâ ashâ . . . .
6 Ys. xxxii. 2, l. 1 and 16, l. 2 ; Ys. xliii. 1, l. 2 ; Ys. viii. 5.
7 Ys. xxxiv. 15, l. 3 ; Ys. xliii. 4, l. 1.
8 liii. 9, l. 4.
9 Ys. xxxi. 6, l. 3 Ys. xlviii. 8, l. 1 ; Yt. i. 13-15.
10 Ys. xl. 2 ; Ys. xli. 2 ; Ys. xliv, 2, l. 5.

of glorious rewards in that far-away kingdom to come for the wrong, injustice, sufferings and failures of this lower world. They do not only tell us that after death we are to go to the kingdom of Ahura-Mazda where all wrongs are righted and the poor are happy as the rich. But as we read in Yasna XXXI. 6, XXXII. 6, XLIX. 8, etc., they give us the most optimistic, the most comforting, and at the same time the most elevating doctrine that, in a way, man may establish the kingdom of Ahura-Mazda here on earth ; that he may begin realising it even in this bodily life ; that he can make the kingdom of God in his own heart, life, family, town and country.

The makers of this kingdom are called Mazdâoçchâ-ahurâonghô, Saoshyantô, Ratavô, Zarathushtrôtemâo. They are in fact civilizers, improvers, reformers, menders of themselves, menders of things and of the world. They are described in several passages chiefly of the Gâthâs,[1] of the Farvardin and the Zamyâd Yashts[2] as most enlightened, most glorious in thought, most truthful in speech, most helpful, always seeking to serve under the chieftainship of Ahura-Mazda, to establish His laws amongst men, to smite out of the world falsehood and failure and press forward the Righteous Order. These passages clearly show that such men have come in all generations since Gayô-mard, the first man, and will continue to come in all the future ages until the last of all Saoshyants, Astavaṭ-ereta, will bring about the perfect Renovation of the world. Then the Daênâ (Law) of Ahura-Mazda will, after temporary defeat, be completely

1 Ys. xxx. 9 ; xxxi. 2 and 4 ; xxxiv. 13 ; xliii. 14 ; xlvi. 3 ; xlix. 8 ; xiii. 3.

2 Yt. xiii. 17, 38, 128, 129, 149, 154 and 155 ; Yt. xix. 26-40, 92-96.

fulfilled ; and the world will be so completely changed that all its evils being known, recognised, repelled and abhorred will cease to exist.[1] All its falsehood and violence, all its hunger and thirst, all its misery and pain, are to vanish and vanish absolutely and for ever.[2] How important is the condition of progress hinted at in these statements of the Avesta, the condition that knowledge should accumulate ! How great and cheering is the truth they give us, the truth that the world and man who rules over it, are progressive, and the progress is to be at last completed ! We are given the assurance that this world is not going to nothing ; that man has to build upon it the grandest civilization that he has ever dreamt or can dream ; that he has to elevate this nether world, deliver it from darkness, free it from chaos and disorder. He has to extinguish upon its surface the fraud, sham and lies of business and of other activities of life. In a word, he has to bring about an ideal state of society in which men will not have a great deal of crime, of poverty, of sickness ; in which these things will be minimized, will be reduced to the lowest possible amount and finally will be entirely removed. In fact the kingdom of Ahura-Mazda on the earth meant to the Avestan saints a world clear and civilized, sweet and fair, a world of happy homes, of knowledge, piety and peace. Our Frashô-kereti " Renovation " means this in the first place. So in the hearts of true Zarathushtrians there lies that conviction of the golden day, that belief in a better time coming. It is this

1 Ys. xliii. 6 ; xxx. 9 ; xxxiv. 13 ; xlvi. 3 ; Yt. xix. 89-96. 2 Ibid.

conviction that has kept them up even in the darkest and the most distressful times, saved them from utter wreck and ruin, and moved them on and on. Indeed, the belief has been a mighty impulse to all their efforts.

To resume our subject, Ahura-Mazda is the Great Lawmaker and Lawgiver. First of all Ahura-Mazda made the Daênâ (Law)[1] and then according to it made the world.[2] Of all existing things Daênâ is the best (tām daênām yâ hâtām vahishtâ).[3] In goodness, fairness and greatness, says the Vendîdâd V. 22. it is above all other utterances (laws). Ahura-Mazda's Law is his Will (kaṭ tôi râzarē kaṭ vashî).[4] Hence to satisfy His Will was the highest aim of the Prophet Zarathushtra.[5]

The Eternal Law is revealed to man through the Mâthra-Spenta. Mâthra-Spenta is the Holy Word to proclaim which Ahura-Mazda inspires His holy saints and chieftains in consequence of their virtuous desires and their devoted efforts to make the people righteous believers and doers.[6] It had begun to be revealed since the beginning of man's creation. The Daêna has never been withheld from man. We have clear statements in Yasht XIII. 89 and Vendîdâd II. 1 and 2 that Gayômard, the first man, and Yima, the great king, knew the Daênâ according to their lights. The statements in the Farvardîn and other Yashts about the Paradhâtas and the Paoiryô-tkaêshas also evidence that in times before Zarathushtra there had been holy

1 Ys. xlix. 6, l. 4; Ys. xlvi. 6, l. 5.
2 Ys. xxviii. 11, l. 3: Yâis â aŋhus paouruyô bavâṭ; Ys. xlvi. 6, l. 5.
3 Ys. xliv. 10, l. 1; Yt. xi. 3.
4 xxxiv. 12, l. 1, Ys. viii. 5.
5 Ys. xlvi. 18, l. 4 and 5
6 Ys. xxviii. 11, l. 2 and 3; Ys. xxxi. 3, l. 2 and 3, and 6, l. 1 and 2; Ys. xlv. 5, l. 1 and 2; etc.

saints who had the knowledge of spiritual truths and acted according to them. Their intellectual perception (baodhang), their conscience (daênâ), their vital power (ahûm), their fravashi and their soul are invoked, praised and offered homage to by the faithful in a number of passages.

It is therefore evident that the Daênâ had been made known to men before Zarathushtra. But not less evident is it that none of them had so fully received or so perfectly understood, so clearly expounded, or so persistently announced and enforced it as the immortal sage.[1]

The Daênâ has a moral and a physical side.[2] It embraces all physical laws as well as the moral rules of conduct. The Vendîdâd contains the former and the Gâthâs the latter. On both sides the Daênâ is imperative. The laws, both physical and moral, which it embraces, must be perfectly fulfilled. According to Yasna XLVIII. 4 the faithful must give his better mind, his consistent will and righteous choice to the close pursuit of the Daênâ. Haurvatât and ameretât, welfare and immortality, are reserved for those only who obey and fulfil the Mâthra of Ahura.[3] The defeat of the law must be made good. Disobedience to the Mâthra-Spenta must end in woes according to Yasna XLV. 3. Various punishments are prescribed in the Vendîdâd for the sinner. From all this it is evident that the Avesta leaves no room for indifference towards religion or indifferentism.

It will not be out of place to note here that

1 Ys. xxix. 2, 6 and 8; Yt. xiii. 148.

2 Ys. xxxi. 11: . . . cengâçchâ yathrâ varenêng vaçâo dâyêtê. Mazdâ gaêthâoçchâtashô daênâoçchâ.

3 Ys. xlv. 5.

Daênâ signifies not only the Eternal Law of God but also the law in the mind of men after the manner of knowledge by which he measures and regulates his own free acts. Daênâ is the conscience, the sense of obligation which is in every man to condemn the wrong and approve the right, to abstain from what is evil, and practise that which is good.[1]

1 "Just as a physical order prevails in the material world, and an animal kingdom in animal nature, so there is a moral order in the world of man. With this difference that man alone has the government and guidance of his own acts. Material bodies exert tendencies by a physical necessity; animals act in an analogous necessity governed by the feelings of pleasure and of pain; man alone possesses intelligence and free-will, by these he guides and becomes the responsible agent of his actions.

"The moral law so universal in time and place, so exacting in its behests is made known through the voice of conscience. Conscience is thus the judgment of the individual as to the morality of his own conduct; it is the application of the moral law to the particular events and circumstances of life.

"This hidden monitor proclaims the ineradicable distinction between good and evil. . . . It is the ultimate basis and guide of human action. Its voice is ever heard urging, restraining, praising or condemning. I carry with me in the lonely silence of my room a judge and witness of my most secret thoughts. From its decisions there is no appeal. For they are the promulgations and applications of an eternal law which rules the course of history and of man. The command of duty, the consciousness of obligation are the 'ought' or 'ought not,' are the inseparable witness of every thought, word, or deed.

" . . . Everywhere are found indelible marks of a morally constituted world. What is held so firmly in the consciousness of the individual, pervades the laws, customs, and religious beliefs of mankind, and is verified by the course of history. Conscience, therefore, only promulgates a law external and necessary. Now a moral imposing upon a free agent the obligation of right and of duty, constraining him to obedience even at the loss of wealth and position, entailing self-sacrifice and suffering, contravening at times our individual hopes and desires, furnishing an unfailing source of strength in trial, . . . must have a moral source and basis above and beyond the will of the individual. Conscience thus reveals a lawgiver, who is the source of the moral order, the supreme judge of human action. The same Being who formed the human mind and is the basis of the truth which reigns supreme throughout the universe, giving the explanation of its constitution and harmony, also formed the moral order, the source and explanation of the harmony which should prevail in the world of man." —(Driscoll.)

HIS MAJESTY AND GRANDEUR.

We shall now give references to Ahura-Mazda's Majesty and Grandeur of which there is no lack in our sacred book. Exalted above all is Ahura-Mazda (bereza).[1] He is said to be the greatest in greatness, the most beautiful in beauty and the most glorious in glory (mazishta, çraêshta, qarenaṇhaçtema).[2] He is infinitely worthy of adoration and invocation (thwâ-zevishtîm).[3] The brilliant sun and all the smaller luminaries praise Him.[4] Most devoutly did our prophet Zarathushtra and all other holy saints pay Him homage.[5] They worshipped Him with their body and soul.[6]

CONCLUDING REMARKS.

If then the facts are such as have been set out in the foregoing pages, who would not observe that the idea of only one Supreme Being was ever present to the composers of the Avesta? Who would not admit that they represent Ahura-Mazda as the One Living Lord of all things? Certainly, they teach and exhort us to believe in the existence of one all-good, all-holy, all-knowing, all-powerful and all-just Being, Ahura-Mazda, the only Saviour of us all[7], and by so doing shower upon us countless blessings. Indeed, we should have been most miserable, if there had

1 Yt. i. 15.

2 Ys. xlv. 6; Ys. i. 1; Vend. xix. 14; Yt. i. 12; etc.

3 Ys. xxxi. 8; Ys. xlvi. 9.

4 Ys. l. 10.

5 Ys. xxxiv. 2; xliii. 8; xlv. 8; xlvi. 9; l. 4; liii. 2; Ys. xiii. 5; etc.

6 Ys. xxxvii. 3.

7 Ys. xxxiv. 7; . . . . . naêchîṭ anyem yushmat vaêdâ ashâ athâ nâo thrâzdûm ; Ys. l. 1.

been no such teaching. We would surely suffer, were we to disregard the teaching which is the mainstay of morality and civil government.[1]

1 "What is man, if you take God away? What else but a machine made of matter, held together by material forces? What shall oblige me to have more respect for that machine called man, than for another called ox or sheep or monkey, which anatomy proves to be constructed on quite a similar plan and to be made of the same organic elements? Why is it a greater crime to destroy a man-machine than to destroy a monkey-machine? Unless there is an immaterial Divine Spirit, there cannot possibly be an immaterial human soul, and if there is not an immaterial human soul, our so-called freedom of will is an illusion. But if our freedom is an illusion, moral responsibility is an empty name, and if that is an empty name, nobody is to be blamed, however erroneous may be the misdeeds by which, in the opinion of men, he sins against the dignity, as it is called, of man. These and the like are the practical lessons which logically follow from agnosticism. How can they be put into practice without giving free rein to the most revolting vices in the mass of men?

"Again, if agnosticism with these moral consequences which *objectively* are implied in it, were universally prevalent, all social relations would sooner or later be in hopeless confusion. The good order of a commonwealth rests above all upon a healthy family life. Where domestic relations, domestic authority, domestic virtues are not respected, civil relations will constitute a very frail machinery: civil authority will only rest upon changeable party-passions; civil virtues will degenerate into hypocritial egotism. But if in the family God is not acknowledged, if His fear does not check the impetuosity of vicious cravings, the most sacred bonds of family life will soon be broken. A nation of agnostics soon would suffer from so many evils that, to quote the saying of the Roman historian, Sallust, 'neither the evils nor their remedies would be bearable.' If such a nation did continue to exist for a while, if agnostic philosophers succeeded in stemming the deluge of universal disorder by the moral principles of utilitarians and altruists, the reason could not be this, that human nature is too good to suffer a universal application of the moral principles which strict logic would recommend as the consistent outcome of the agnostic theory To sum up, Agnosticism is a hypothesis which in its logical consequences leads to the destruction of the most fundamental principles of reason, and to the moral and social ruin of mankind. Therefore it must be out of harmony with human reason, it must be altogether untrue and unreasonable."—(Boedder.)

"Atheism is imprudent, because it is unsafe in the issue. The atheist contends against the religious man that there is no God; but upon strange inequality and odds, for he ventures his eternal interest; whereas the religious man ventures only the loss of his lusts, which it is much better for him to be without or at the utmost of some temporal inconvenience. . . . So that if the arguments for and against a God were equal, and it were an even question whether there were one or not, yet the hazard and danger are so infinitely unequal, that in point of prudence and interest, every man were obliged to incline to the affirmative; and whatever doubts he might have about it, to choose the safest side of the question, and to make that the principle to live by. For he that acts wisely, and is a thoroughly prudent man, will be provided against all events, and will take care to secure the main chance, whatever happens; but the atheist, in case things should fall out contrary to his belief and expectation, hath made no provision for this case.

The full knowledge that we obtain from the Avesta of the moral and natural attributes of Ahura-Mazda, tends to create within us wholesome tendencies and holy feelings. His Supreme Authority as the great

If, contrary to his confidence, it should prove in the issue that there is a God, the man is lost and undone for ever. . . . When he comes to appear before that God whom he has denied, and against whom he has spoken as despiteful things as he could, who can imagine the pale and guilty looks of this man, and how will he shiver and tremble for the fear of the Lord and for the glory of His Majesty? How will he be surprised, with terrors on every side, to find himself thus unexpectedly and irrevocably plunged into a state of ruin and desperation! And thus things may happen for all this man's confidence now. For our belief or disbelief of a thing does not alter the nature of the thing. We cannot fancy things into being or make them vanish into nothing, by the stubborn confidence of our imaginations. . . If there be a God, a man cannot by an obstinate disbelief of Him make Him cease to be, any more than a man can put out the sun by winking."—(Tillotson.)

"There is a God. The plants of the valley and the cedars of the mountain bless His name; the insect hums His praise; the elephant salutes Him with the rising day; the bird glorifies Him among the foliage; the lightning bespeaks His power; and the ocean declares His immensity. Man alone has said 'There is no God.' Has he then in adversity never raised his eyes towards heaven! Is nature so far from him that he has not been able to contemplate its wonders; or does he consider them as the mere result of fortuitous cause! But how could chance have compelled crude and stubborn materials to arrange themselves in such exquisite order as is exhibited in the universe as well as its different parts. Were there no other proofs of the existence of God than the wonders of nature, these evidences are so strong that they would convince any sincere inquirer after truth. But if they who deny a Providence, are for that very reason unable to explain the wonders of the creation; they are still more puzzled when they undertake to answer the objections of their own hearts." —(Chateaubriand.)

"Out of our own consciousness we are forced to this conclusion that whatever the final source of Power be, whatever the final original of all causes, it must be a Personality, since it is utterly unthinkable that anything save a Person can originate within itself a motive and of itself become a cause.

"It is equally a necessity of our thinking, derived from all our experience, upon which we rest, as it were instinctively, that in that Personality we should find cause and effect still, that is, every determination of that Personal will would be orderly and reasonable and the result of some sufficient motive if we only knew it, though such motive would originate in the Personality itself.

"The final Personality, then, to which it seems we are driven to hold 'the Power behind phenomena to be, must be intelligent, orderly, and in itself be its own Law and its own Order, the originator of its own motives, and the harmonious source and last cause of all causes"— (Thomson).

The brightest geniuses of every age and generation have admitted the existence of a Supreme Being. Plato and Cicero among the ancients and Clarke and Leibnitz among the moderns have metaphysically and almost mathematically demonstrated this existence.

Creator and the most glorious Ruler exacts our admiration. His Omniscience, His Omnipotence and His Omnipresence command our awe and veneration. The sense of His Benevolence and of His Holiness arouses our love. His Truthfulness and Fidelity fill us with implicit faith and trust in Him. The consciousness of His Justice and Mercy enlivens our hope and inclines us to constant prayers of gratitude and thanksgiving to Him.

Zarathushtrianism is right living after a divine model. Godliness is Godlikeness, and this is the most distinguishing characteristic in Zarathushtra's religion. The sum of all the Zarathushtrian doctrines is that man should grow in Godlikeness. The Gâthâs urge us so to order our life as to imitate the ideal standard of Ahura-Mazda,[1] by virtue to attain nearer to his perfection so that we may thereby obtain that most ennobling privilege of entering and residing in Garô-nmâna, the highest Heaven, the house of Ahura-Mazda,[2] there to enjoy supreme happiness, the happiness derived from the sight of Him (darshtôis),[3] from His everlasting presence in our midst (hamem thwâ hakhma)[4] and from communion with Him (parstôis).[5]

1 Ys. xxxi. 16: . . . . thwâvâç; mazdâ ahurâ yadâ hvô aŋhaṭ yâ shyaothnaçchâ; Ys. xliv. 17: . . . . kathâ mazdâ zarem charânî hachâ khshmaṭ âçkeretîm khshmâkâm . . . . .; Ys. xlviii. 3: . . . . . thwvâaç mazdâ vaŋhēus khrathwâ manaŋhô; etc.

2 Ys. l. 4:—aṭ vâo yazâi çtavaçchâ mazdâ ahurâ . . . . akâo aredrêng demânê garô çraoshânê; Vend. xix. 32: khshnûto ashaonām urvânô pârayêinti avi ahurahê mazdâo . . . . avi garô-nmânem maêthanem ahurahê mazdâo . . . .

3 Ys. xxxiii. 6:—yê zaotâ ashâ erezûs . . . . tâ tôi izyâi ahurâ mazdâ darstôischâ hêm parstôischâ; ys. xlv. 8: tem nê çtaotâis nemaŋhô â vivareshô nû zîṭ chashmainî vyâdareçem . . . . . yêm mazdâm ahurem aṭ hôi vahmêng demânê garo nidâmâ; Ys. lx. 11 and 12:—yathanô âoŋhâm shyâto manâo vahistô urvânô qâthravaitîs tanvô henti vahistô aŋhus âkâoçchôiṭ âhûirê mazda jaçentâm, asha vahista asha çraêsta dareçâme thwâ pairi thwâ jamyâma hamem thwâ hakhma; etc.

4 Ibid.

5 Ibid.

THE ALLEGED DUALISM.

From very early times Zarathushtrianism has been reputed as being a dualistic system. The ancient Greek authors, with their imperfect knowledge of Avestan doctrines, maintained that the primitive Iranians had two gods, Ahura-Mazda and Angra-mainyu, one good and the other evil. The traditional writers lend support to this assertion by their loose manner of using the two terms and their mistaken view of Spenta-Mainyu and Angra-mainyu. In our own times too it has been alleged by Spiegel, Hovelacque, Jackson, Söderblom and others that the Avesta preaches dualism. But the sacred texts, our original source of information, wholly contradict this opinion. A close and careful examination of such Avestan terms and passages as bear upon the present question do not leave the least doubt as to the Avestan system being non-dualistic.

We have already shown by numerous Avestan proofs that according to the Zarathushtrian creed the Intelligent Being called Ahura-Mazda is the good Creator, Disposer and Supporter of all beings. We have further observed that this Supreme Being is also called Spenta-Mainyu, "Bountiful Spirit." In many parallel passages, these names are used in the same connection so that they could be at once interchanged. In Yasna XXXVII. 1 and LVIII. 6 the stars and animals are represented as the creatures of Ahura-Mazda; while in Yasht XII. 32 and VIII. 48 these very beings are said to be the products of Spenta-Mainyu. Again the Farvardin Yasht says

that Ahura-Mazda supports the sky, the waters, the earth and so forth ; and this very same act is attributed to Spenta-Mainyu in the very same paragraph.[1] So we can easily understand that Ahura-Mazda and Spenta-Mainyu are the designations of one and the same Supreme Being, and that there is no other separate and distinct superhuman being bearing the name Spenta-Mainyu.

Sometimes the term spenta-mainyu indicates only the good or bountiful spirit of Ahura-Mazda.[2] The word mainyu also is used singly to denote this spirit of Ahura-Mazda.[3] Mainyu is further used to imply the holy or bountiful spirit of man which Ahura-Mazda implants in his heart. This signification of mainyu is quite clear from Yasna XXXI. 21[4] and XLIV. 11.[5] Like mainyu the word spenta is also found single. It then indicates the attribute of bountifulness of Ahura-Mazda as well as of His rational creature, man. Ahura-Mazda is said to be spenta (bountiful);[6] and so also is man.[7] Then as each of the words mainyu and spenta is singly predicated of Ahura-Mazda and man, and as spenta and mainyu together as spenta-mainyu are predicated of Ahura-Mazda, why should not this joint term be predicable of man? That it is really so, is amply testified to by Yasna XLV. 2. In this strophe the Prophet, having received answers from Ahura-Mazda

1 Yt. xiii. 28.
2 Ys. xliii. 6 ; Ys. xlv. 6 ; xlvii. 4 ; etc.
3 Ys. xxxi. 3 ; xliii, 16 ; etc.
4 Ys. xxxi. 21 : . . . . ys hôi *mainyu* shyaothanâischâ urvathô.
5 Ys. xliv. 11 : . . . azem vîçpeng anyêng mainyêus çpaçyâ dvaeshaṇhâ.
6 Ys. xliii. 5, 7, 9, etc.
7 Ys. xxxiv, 2 ; Ys. xlviii, 7 ; etc.

to the questions put to Him about spiritual matters, says in his sermon to the people that spenta-mainyu and angra-mainyu differ from each other in their soul (urvan), in their conscience (daênâ), in their belief (varena), etc. It is very necessary to observe here that nowhere in the Avesta are the words "urvan," "daênâ" and "varena," found predicated of the Supreme Being Ahura-Mazda; whereas there are several passages in which they are distinctly predicated of man in the very strict sense in which they are used in the verse above referred to. Hence there should be no hesitation in believing that in the verse the Avestan author meant by spenta-mainyu and angra-mainyu man's good and evil spirits.

We will now turn our attention to the counterpart of spenta-mainyu. What is angra-mainyu? Is it the name of a god equal or inferior to Ahura-Mazda? The term angra-mainyu denotes nothing but the evil spirit or thought of man. To show it we shall first see the uses and significations of this and other parallel terms; and then examine some passages, chiefly Yasna XXX. 3-6 and XLV. 2.

The word "angra" signifies "decreasing," "destroying" or "evil." Likewise dregvâo signifies "evil," "harmful," "injurious" or "false." Angra-mainyu and dregvâo-mainyu mean one and the same thing. They mean "evil spirit" or "evil thought." In Yasna LIII., 7 dregvâo-mainyu is undoubtedly predicated of man, and denotes the evil spirit or thought of man. Further, there are many passages where dregvâo is singly predicated of man; but there is hardly a passage which clearly shows that dregvâo

alone or together with mainyu is used to indicate an evil superhuman being. This makes it almost certain that in the 5th strophe of Yasna XXX. the saint means by dregvâo-mainyu, the human spirit or thought of evil. And since dregvâo-mainyu and angra-mainyu are interchangeable, as is seen in the context of the abovementioned strophe, angra-mainyu must mean nothing more than man's evil spirit or thought. This conclusion is supported by the fact that like the words dregvâo and mainyu, angra is also found predicable of man ; angreng signifies wicked men in Yasna XLIII. 15.

Another name of angra-mainyu is drug,[1] daêva[2] or akaman.[3] These three names signify respectively "the harmful or the deceitful," "the false or the liar" and "the evil-minded." Since these are the different names of angra-mainyu, to any of them as to angra-mainyu is traced everything that partakes of the nature of evil, distress or destruction. Angra-mainyu is said to be full of death.[4] He is the author of the whole evil creation, of the daêvas, the drugas, the pairikas, the yâtus, which, as we shall see later on, are moral and physical evils.

It would reasonably be argued that if angra-mainyu signifies man's evil spirit or thought, man must be responsbile for all the aforesaid evils. Is he expressly represented in our sacred volume as such ?

Certainly, according to the Avesta wicked men are the cause of all the moral and physical disorders in the world. They are said to subject the regions of

1 Vend. xix. 12.
2 Vend. xix. 1.
3 Vend. xix. 4.
4 Vend. i. 5 et seq. ; Yt. xiii. 71.

righteousness to destruction.[1] They keep their fellow-men from making progress in the world of righteousness.[2] They consume and take the life of their fellow-creatures by means of their evil doctrines and actions.[3] By neglecting the laws of cleanliness and purity they pollute and corrupt themselves, and men and things around them. They cause all sorts of impurity to accumulate on the earth and thus promote the growth of the various noxious and destructive creatures such as ants, locusts and spiders.[4] They withhold water from the fields and meadows and in consequence produce drought, prevent the growth of corn and pasture, and so bring famine, starvation and death amongst men and cattle.[5] Thus almost all the sufferings of men are in one way or another ascribed by the Avestan authors to men themselves.

It may be asked: If angra-mainyu really means in the Avesta man's evil spirit or thought, how can angra-mainyu be said to have created winter as is done in the first chapter of the Vendîdâd? Can an evil-spirited or evil-thinking man create winter or summer? In answer to these questions we would ask: Is it not quite as impossible for the wicked man to make winter severe as to create it? Is it not quite impossible for the wicked woman to decrease the waters of streams and the growth of vegetables and trees simply by her look? And yet the author of the Vendîdâd says that the wicked man increases the cold of winter;[6] that the wicked woman decreases by her look the waters of running streams and the

1 Ys. xxxi. 1.
2 Ys. xlvi. 4.
3 Ys. xlvi. 4 and 11.
4 Vend. vii. 25 et seq.
5 Ys. xxxii. 10 and xliv. 20.
6 Vend. vii. 27.

growth of plants and men.[1] It is quite evident that the aim of the author in so doing is to represent the wicked as black and dreadful as possible. With this object all sorts of evil, even those that lie beyond human power to create or cause, are ascribed to angra-mainyu which is undoubtedly more personified in the later Avesta than in the Gâthâs. That the actual creator of winter was not angra-mainyu but Ahura-Mazda, may be easily seen from the fact that in Yasht V. 120, Ahura-Mazda is represented as having made snow, hail, sleet and the cold wind—all of which are the products of winter.

We have next to examine the Gâthic passages bearing on this point and see how far they support the view we take of angra-mainyu and its opposite spenta-mainyu. But to facilitate their interpretation and have them clearly understood, we must begin with some important remarks. First of all, it must be borne well in mind that, according to the Avesta man has his own requirements: mind, body and injunctions, or laws given to him by Ahura-Mazda.[2] Of these gifts of God he is capable of making a good or a bad use.[3] All his powers are capable of working well or ill. He is a ruler at will over his life (jyâtēus khshayamnēñg vaçâ. . . .)[4] He has power over himself so that he may conduct his own struggle well and wisely.[5]

Secondly, it should be noted that the mind of man is regarded in our original Scriptures as his mightiest and his most valuable possession and power. The

1 Vend. xviii. 61-64.
2 Ys. xxxi. 11; etc.
3 Ys. xlvi. 6, l. 1 and 2.
4 Ys. xxxii. 15 l. 2.
5 Ibid.

best thought is the reward of the righteous (ashâunê vahishtem manô).[1] His bodily and personal life is blest with happiness through his good mind.[2] He enters into communication and companionship with Ahura-Mazda by means of his mental goodness.[3] The holy saint in his prayers beseeches Ahura to bestow upon him the wealth of vôhuman (good mind).[4] Yasna XLIV. evidences our greatest saint's earnest desires and his best efforts to lift up his mind and to lift it up to seek Ahura-Mazda (maqyâo chiçtôis thwâ îshtis uçēn mazdâ).[5] There we find him as observing, studying, admiring and contemplating upon the excellent powers of Ahura-Mazda and upon the beauties of His creatures. His pure mind converses with them and asks the questions : Whence are they ? and whose are they all ? Are they so many proofs of the beauty of that One Supreme Being Ahura-Mazda ? They are nothing else. Again, in Yasna XXX. 2 and XLV. 1 we find our Prophet appealing to the meditative, discerning and discriminating powers of his hearers and exhorting them to arouse, elevate and lift up their mind to see the truth of his doctrines. Thus the mind of man is, according to the Avesta, his best and noblest power by means of which he attains his last end, Truth. It is vôhuman (good mind) that is privileged to receive the soul of the righteous into Heaven and lead it to the throne of Ahura-Mazda.[6] Vôhuman is called the best of Ahura's creatures (vaŋhvê maŋaŋhê. . . .

1 Ys. xxx. 4, l. 3.
2 Ys. xxxiii. 10 l. 3 and xlvi. 13 l. 3 and 4.
3 Ys. xlvi. 12, l. 4 and 5.
4 Ys. xlvi. 2, l. 5 ; etc.
5 Ys. xliv. 1c, l. 5.
6 Vend. xix. 30-32.

taredhâtô anyâis dâmān)[1] and is identified with peace and friendship (âkhshtôis hām vaintyâo).[2] The mind of man being thus the source of his happiness or misery, his enemies, the evil teachers, are always ready to betray it by their evil snares and evil suggestions.[3] This much is about the mind in general.

With regard to its various operations the Avestan saints were not less truly informed. Their knowledge of psychology was not scanty. In their opinion the intellect, the faculty of thought, is the most fundamental of all other higher faculties of the soul. Thought stands first among all different exercises of the intellect. No other creed can surpass the Avestan religion in insisting upon the most important fact that a man's character is moulded by his thoughts. All our moral principles and precepts are epitomised in the most perfect manner in the three words humata (good thought), hûkhta (good word) and hvarshta (good deed). Likewise dushmata (evil thought), duzhûkhta (evil word) and duzhvarshta (evil deed) are the complete Avestan expression of immorality. In both of these triple formulæ we mark that thought always precedes word and action. Words and actions are the offsprings of thought.

Yasna XXX. 3-6 and XLV. 2 do nothing else but enunciate in a very compressed manner the chief principles with regard to governing thought and the faculty of thought: In the first place we are told that there are two primary positive and negative functions of man's intellect, namely, spenta-mainyu and angra-mainyu.

1 Yt. ii. 1 and 6.
2 Ibid.
3 Ys. xxxii. 9.

The former is a good or bountiful thought, with which God invests man for his preservation, maintenance and progress. The latter is an evil or destructive thought or a temptation that seduces and diverts man from the right line of action and is therefore a bar to progress. These two fundamental operations of the intellect are said to be at the root of all activities. They are respectively the source of better and worse things (. . . . hî vahyô akemchâ),[1] of truth and falsehood, of good and evil understandings (khratavô),[2] of good and evil consciences or practical judgments (daênâ),[3] of good and evil beliefs (varenâ),[4] of good and evil precepts or instructions (çenghâ),[5] of good and evil words (ukhdhâ),[6] of good and evil actions (shyaothanâ),[7] and of good and evil souls (urvãnô),[8] in a word, of life and death (. . . . gaêamnchâ ajyâitîmchâ).[9]

Spenta-mainyu and angra-mainyu are called twins (yēmâ),[10] the one being involved in the other; the intellect being capable of knowing a thing to be good and at the same time knowing it to be not evil. However, the former is always prior to the latter. Spenta-mainyu and not angra-mainyu is the starting point of the human mind. Affirmation comes first and negation afterwards. Hence, wherever the twins are spoken of together, spenta-mainyu occurs first. In Yasna XXX. 3 they are announced (açravâtem) as lying dormant (qafnâ)[11] in the early part of

1 Ys. xxx. 3, l. 2.
2 Ys. xlv. 2, l. 3.
3 xlv. 2.
4 Ibid.
5 Ibid.
6 Ibid.
7 Ibid.
8 Ibid.
9 Ys. xxx. 4, l. 1 and 2.
10 Ys. xxx. 3, l. 1.
11 Geldner's edition collations.

man's life (pouruyê, at first). The two first functions are not properly performed by the mind until certain conditions have been produced in it. Prudence or intellectual discernment and enlightenment are the most important conditions. Men who have good sense or prudence, are competent judges; but not so the imprudent (âoçchâ hudaoṇhô eres vîshyâtâ nôiṭ duzhdâoṇhô).[1] The prudent are the great help and the most vigorous support to the cause of Ahura-Mazda.[2] All things most acceptable to Him are clear to them.[3] The enlightened only are the worthy teachers and leaders of the people (vîdvâo vîdushê mraotû mâ evîdvâo aipîdebâvayaṭ.)[4] So according to the Avesta, the intellectual acts or operations of man depend on the state of his mind.

The intellect and the will both are amenable to discipline. Yasna XLVIII. 4 and XLIX. 4, emphatically mention the fact that these two highest gifts and capacities that are in man, must be developed and habituated to better and holier deeds (yē dâṭ manô vahyô mazdâ ashyaçchâ)[5] and must be brought into complete harmony with the Law (Daênâ) and the Understanding of Ahura-Mazda (thwahmî khratâo apēmem nanâ aṇhaṭ).[6] In Yasht XXII. 14 conscience (daênâ) is said to be lovely and fair and can be made lovelier, fairer and more desirable through good thought, good word and good deed.

From what is said above it may have been noticed that the Avesta has preserved the conception of the freedom and the responsibility of man. It insists

1 Ys. xxx. 3, l. 3.
2 Ys. xxxi. 22, l. 1.
3 Ys. xxxi. 22, l. 3.
4 Ys. xxxi. 17, l. 2.
5 Ys. xlviii. 4, l. 1.
6 Ys. xlviii. 4, l. 4.

upon the great necessity of the best exercise of his intellect as well as of his will. A virtuous man is made up of both intellectual and moral virtues. A virtuous act is done by the enlightened intellect and the righteous choice. Sin does not spring from the intellect alone. An evil thought or temptation alone (angra-mainyu) does not make man sinful. The Avesta makes distinction between temptations and consenting to temptations. It is the latter that is sinful. Men become wicked, says Yasna XXX. 5 and 6, when they give no preference to spenta-mainyu, to Ahura-Mazda and His Righteous Order, when agitated by evil sentiments they do not follow the wholesome counsel of their enlightened and pious friends but choose the worst mind, when they do not buffet the impetuous passion (aêshma) but yield to it and thus bring destruction on the human kind (aṭ aêshmem hêndvarentâ yâ bãnayen ahûm maretânô).[1] These strophes sufficiently indicate that an idea may exist in the mind or a passion may exist in the heart without being adopted by the will; that an evil thought or an evil passion can decide nothing with regard to the state of the soul unless the thought or the passion is given consent to by the free will. This teaching is best illustrated by the example of our Prophet himself. In the Vendîdâd XIX. 1-16, as well as in the Gâthâs, we find Zarathushtra subjected to strong temptations and severe trials. We find him long and violently attacked and tempted by the wicked daêvas. Angra-mainyu, the chief Daêva, attacks him by his most "malignant riddles." He tempts him by the

1 Ys. xxx. 6, l. 3.

offer of vast worldly possessions if he would renounce the Religion of Mazda and cease to destroy his evil creation. But Zarathushtra strives manfully against his enemies Angra-mainyu, and the demon Bûiti. He does not tremble at the approach and the attack of the wicked. He does not change his fidelity and submission to the law of Ahura-Mazda. He stands firm, animated by his preference for and confidence in his Creator. He registers many a determination and protest against his enemies. He disapproves, rejects and abhors all that they suggest and propose to him. He declares that he would not renounce the good Religion of Mazda, even though they would tear away his breath, life and body.[1] He boldly rushes upon them with swinging stones (prayers such as Ahuna-Vairya) in his hand to hurl at them and lay them prostrate. He implores help from Ahura.[3] He lifts up his eyes to Heaven from where succour must come. He recites Ahuna-Vairya and the profession of the Mazda-worshippers.[4] He invokes all the Amesha-Spentas and the Yazatas, the bountiful creatures of Mazda, and in this manner turns away his mind from the evil tempter Angra-Mainyu by fixing it on worthy and noble objects.[5]

In this typical example we see that truth, fidelity, confidence, patience, endurance, fortitude, steadfastness, reverence—a whole array of qualities which belong to the spiritual nature of man and which secure the existence and continuance of families,

1 Vend. xix. 7.
2 Vend. xix. 4.
3 Vend. xix. 11.
4 Vend. xix. 2.
5 Vend. xix. 15 et seq.

nations and races— are put to the severest test. Zarathushtra is engaged in the moral struggle. He is tempted and tried. Temptations trouble even his most pure soul. But the state of being subjected to temptation is not sin in itself. Zarathushtra is exposed to temptation but Ahura-Mazda wants and intends him to overcome it by the exercise of his powers of resistance. Many are the passages in our Scriptures besides the 19th fargard of the Vendîdâd which point us out the universal law that resistance is the method of advance in things spiritual as well as phenomenal.

Zarathushtra resists and fights against Angra-mainyu and succeeds; because the law for the faithful is not failure but success, not defeat but victory. The last part of the same chapter of the Vendîdâd beautifully describes the overwhelming victory of Zarathushtra over his enemy Angra-Mainyu and all his offspring. Zarathushtra proved himself too strong for Angra-Mainyu; he proved himself a Drug to the Drug, to the father of lies; he proved himself a counter-daêva to the daêvas, the most deadly weapon to the fiends. They all cried and shouted in terror, moved to and fro in confusion and rushed away in disorder and entirely vanished. Zarathushtra thus procured the wreck and ruin of his enemies who sought to seduce him from Ahura-Mazda and His Daênâ. Angra-Mainyu is therefore not a master; Angra-Mainyu is very weak, and consequently is vanquished and banished from the world, as we shall see presently. We have here in this description of the battle between Zarathushtra and

Angra-Mainyu and of its results, a lively presentation of that most important law that the strong survive and the weak perish miserably in the moral struggle as in the struggle for existence. That the law of survival holds in spiritual things as in things natural, is also evident from the account given of the final conflict and the final change of this world.

The Avesta, especially the earliest portion of it, forcibly impresses upon us that this is a world of trial, of deadly wrestle and strain, of splendid survivals and innumerable failures. It has to be fought with and mastered. In it the life of man is a perpetual combat in which he has to receive his physical, intellectual and moral training. Unceasingly has he to defend himself against his enemies from within, his evil thoughts, feelings, inclinations, tendencies and tastes, and against those from without, the evil influence of bad examples, the evil powers of wicked persons who conspire to destroy his life. This is what we daily experience and what the fourth strophe of the 30th chapter of the Yasna means by saying that spenta-mainyu and angra-mainyu are constantly at war with each other; the former fighting to preserve and promote life and resist its destruction, as is natural to man, and the latter to make "life's absence "(aṭchâ hyaṭ tâ hēm mainyu jaçaêtem paourvîm dazdê gaêmchâ ajyâitîmchâ). In Yasna XXXIII. 4, the faithful inspired by the friendship and love of Ahura-Mazda abjures and condemns all evil thoughts, all falsehood, all disobedience, arrogance and idleness, which are his internal enemies. He is also represented as always engaged in the battle against the sinners

who hate and offend Ahura-Mazda,[1] who hold back the world from progress and deliver it to falsehood and destruction,[2] who drag men into crime and shame, into ignorance and vice, and cast them down.[3]

The struggle between the faithful and the sinner, between spenta-mainyu and angra-mainyu, good and evil, truth and falsehood, life and death, is to continue till the end of the world (aṭchâ hyaṭ . . . . gaêmchâ ajyâitîmchâ yathanâ aṇhaṭ apēmem aṇhus),[4] till the last and the most glorious conflict (. . . . perethâ jimaiti . . . . aṇhēus vaṇhvî viçtâ âkeretis)[5] in which the champion of the Righteous Order will gain complete victory over the "evil heretic" (ashavâ vēnghaṭ dregvantem)[6] Angra-mainyu will remain in this world and will continue to oppose spenta-mainyu until such time as the world will finally undergo a thorough change (. . . . thwā mainyu urvaêçê jaçô mazdâ khshathrâ ahmî vôhu manaṇhâ . . . .).[7] At the time of this final change Ahura-Mazda and men of perfect goodness, wisdom and obedience shall come and by their victorious knowledge and piety shall completely destroy falsehood, wrath, violence, hunger, thirst and angra-mainyu itself.[8] Men will be sufficiently awakened to see in their own evil choice their own ruin. The dead will rise and there will be perfect happiness on this our globe.[9] Nothing will remain subject to death

1 Ys. xxxii. 1.
2 Ys. xxxi. 18; xliii. 8; xliv. 13-15; xlvi. 4 and 11; xlviii. 7.
3 Ys. xxxii. 6, 9-11, 13-15; Ys. xlix. 1-4; etc.
4 Ys. xxx. 4, l. 1 and 2.
5 Ys. xlviii. 2, l. 1 and 3.
6 Ibid. 2, l. 2.
7 Ys. xliii. 6, l. 1 and 2; also see Ys. xliii. 5, l. 5.
8 See for this whole sentence Ys. xxx. 9 and 10; Ys. xliii. 6; Ys. xlvi. 3; Ys. xlviii. 10; Yt. xix. 22 and 92-96; etc.
9 Yt. xix. 19 and 20.

or destruction.[1] In all that we stated above, the Avesta gives the most important truth that the world in which we live is a sifting and winnowing world, a testing, trying, proving world in its efforts to better the things within it physically and morally.

In fact, fatalism is entirely absent from the Avesta. As we have seen, sin is not a necessary evil. There is no being on earth or in Heaven that forces man to sin. Punishment and reward or happiness and misery are awarded according as man actually conducts himself. The good flourishes on account of his own righteousness.[2] Thus the goodness of the good falls upon the good. But the wicked suffers from self-condemnation ; because of his own actions his conscience carries him into the darkest abode where he lives the worst life possible.[3] Even man's death, as we have seen in the foregoing pages, is attributed to man himself.

The essential goodness of all created things is the predominant idea in the Avestan system : " O Mazda! Thou art bountiful, Thou art (the possessor) of that spirit which made this joy-creating world . . . . "[4] " Thou dost verily give through Thy bountiful spirit the best gifts to Thy saint ; but the wicked, keeping away from Thy love (thwahmaṭ zaoshâṭ) has that which is due to his abiding (ashyāç) in the actions of the evil mind."[5] From this it is evident that good and exceedingly good are God and His created world, but all evils spring from the evil mind of man. Out of all created beings good and evil can spring ; the

1 Yt. xix. 19 and 20.
2 Ys. xxxiv. 13 . . . . . hûkeretâ ashâtchiṭ urvâkhshaṭ.
3 Ys. xxxi. 20 ; etc.
4 Ys. xlvii. 3.
5 xlvii. 5.

good through Ahura-Mazda and the evil from the evil heart. All thorns and brambles, all sorrows and pains, all misery and death spring not from a defect in the works of Ahura-Mazda, but from the perverse will of the man who misuses them.

That the evil change in the good order of the world is caused by man's heart, can be best seen from what is related in Yasht XIX. 31-35 about Yima (Jamshid). There we are told that Yíma was good and holy for the greater part of his life and consequently ruled over the world in peace and prosperity. He had during that period all the daêvas, the yâtus, the pairikâs and all the oppressors under his complete control. It is said that in his long reign there was neither falsehood nor envy, neither excessive cold nor excessive heat, neither famine nor drought, neither old age nor death amongst men, cattle or plants. But no sooner did he begin to take pleasure in falsehood and pride, than all glory, sovereignty, prosperity and immortality fled away from him (môshutaṭ paiti akerenaoṭ aoshaṇhaṭ hva hizva=soon he made himself mortal by means of his tongue).[1] He trembled, fell before his foes and was completely overthrown. Then began the reign of terror, oppression and destruction. Azi Dahâka,[2] the three-mouthed and three-headed murderer of settlements and the slayer of asha began to rule over the world. His destructive[3] rule continued till Thraêtaona of the heroic tribe overcame him and drove all his baneful influence from the face of the earth. In this narrative of the Avesta we observe that

1 Yt xix, 31-5 ; Vend. ii. the Pahlavi commentary.

2 Ys. ix. 7 and 8 ; Yt. v. 29-34 ; etc.

3 Ibid.

falsehood and wrong, envy and jealousy, crime and shame, hunger and thirst, famine and starvation, disease and old age, death and destruction are the outcome, not of God's making or ordering, nor of Nature's, but of man's own. We also observe in what is said of Yima that in the Avestan saints, the loftiest of men, there had arisen the strong conviction that man is answerable for himself and for his environment; that a tremendous responsibility rests on man for the condition of the world he lives in. The Avestan saints did not believe that human nature was diabolic; nor that the world was diabolic. But they did believe that man practised some things absolutely diabolic, devilishly cruel and malignant: "The evil teacher destroys (good) doctrines and by his evil teachings, beguiles men of their good sense, deprives them of the blessings of the good mind and of their righteous choice. . . . ."[1] "He perverts my (good) doctrines. He declares that it is sinful to look at the world and the sun . . . . ; he parches the fields with drought. . . ."[2] "They who with their evil intention and tongues help on and promote wrath or violence and envy or jealousy hinder progress amongst the diligent class. They whose will is bent not on good but evil deeds, support the daêvas through their evil principles."[3] Looking, therefore, closely to the true spirit of the Avesta, it is some men that are the daêvas or devils disturbing the Righteous Order of the world and bringing into it all sorts of moral and physical evils. Do not the facts

1 Ys. xxxii. 9.
2 Ys. xxxii. 10.
3 xlix. 4.

of human knowledge and experience and scientific discovery bring us the same conviction that man is answerable for himself and for his environment? It is indeed the unspoken and the outspoken conviction of our wiser and more civilized men that some men are responsible for dragging their fellow creatures into vice, drunkenness, debauchery and utter ruin. It is the common conviction that there are men on the face of our globe whose want of sympathy, selfishness, self-conceit, greed, envy, jealousy, oppression and cruelty are at the root of the ignorance, poverty, starvation, misery, sickness and plague amongst their brethren.

Man is, no doubt, weak. He can do nothing against a thunderstorm, against a hurricane, against a pestilence that might rage in his country. Heat and cold, drought and rain are more powerful than he. However, man has considerable powers, considerable enough to make him master of the world. He has especially one, however, the power of making the world happy or at least of so greatly diminishing the amount of unhappiness in it as to make it quite different from what it is at present. This power is kindness, which consists in kind thought (humata), kind word (hûkhta) and kind deed (hvarshta). The world is only unkind for the lack of kindness in us units who compose it.

Therefore from all the statements made in the preceding pages on the authority of the Avesta we cannot but come to the following definite conclusions :—

Ahura-Mazda and Ahura-Mazda alone is the

Supreme Being who creates, disposes and supports all beings in the universe.

Spenta-mainyu is not the name of any superhuman being quite distinct from this Supreme Being.

The term spenta-mainyu is used both for Ahura-Mazda and His creature, man.

By angra-mainyu nothing is meant but man's evil spirit or thought. Man receives from Ahura-Mazda the gifts of superior powers, abuses them, and by abusing causes all moral and physical disturbances in himself and in the condition of the world he lives in.

Then since the Avesta, our best and original source of information, affords us clear proofs of our religion being purely monotheistic, we have every reason to disagree with all those who represent Ahura-Mazda and Angra-Mainyu as the two gods of the primitive Iranians.

THE ALLEGED NATURE-WORSHIP.

In all portions of the Avesta, side by side with the unfolding of the spiritual nature of Ahura-Mazda, we find references to the various material objects of Nature on earth and in the heavens, which are described in glorifying terms and given strongly personal epithets. Does this lay the Avesta open to the charge of preaching nature-worship? It would, if Nature was presented to us as self-subsisting and not in relation to a higher, an over-ruling and a spiritual power; if the whole creation in all its varieties of working had been viewed without reference to its Great Author. Is this the case in the Avesta?

In the second section of the Ushtavaiti Gâthâ

Zarathushtra, having finished his survey and contemplation of the different departments of Nature, breaks out into several devotional strains. In the third, fourth, fifth and seventh strophes he addresses Ahura-Mazda and inquires about the different objects in Nature. They refer to the vast extent of the universe created by Mazda, to its beauty and order, to the sun, the moon and stars and their mighty movements, to our own world, to the phenomena of light, darkness, wind, storm, cloud and rain, to the wonders of the waters and the plants, and lastly to the material as well as to the moral nature of man. The strophes run as follows :

" I inquire of Thee thus, O Ahura ! tell me rightly, who in creation was the first author of the Holy Order (Asha) ? Who prescribed to the sun and stars their fixed course ? Who makes the moon increase and diminish in size except Thyself ?

" Who is the sustainer of our earth and sky ? Who created the waters and the plants ? Who gave swiftness to the winds and the clouds ? Who is the Creator, O Mazda ! of the good mind (within us) ?

" Who is the skilful maker of light and darkness ? Who is the great artisan of sleep and wakefulness ? Who causes the dawn, noon and night ?

" Who produced in the father affection for the son ?"

And nowhere does the later Avesta miss the Great First Cause, when it is dealing with the visible universe.

The author of the Zamyâd Yasht, astonished and overwhelmed with the extent, beauty and grandeur of the wondrous scene around him, exclaims : "Nume-

rous and good, numerous and beautiful, numerous and flourishing, numerous and splendid are the works that Ahura Mazda has made through His Glory."[1]

All the huge globes of luminiferous matter are the work of Ahura-Mazda.[2] He put them into motion; He fixed their ways;[3] He also keeps them ever moving, ever rising and setting, ever increasing and decreasing in size, light and warmth.[4]

Ahura-Mazda is said to have made light (Mithra) fire (âtar), air (vâyu), water (ap) and earth (zem.)[5] All these, the most prominent and the most glorious natural objects are represented as obeying the good Law or Will of Ahura-Mazda,[6] as receiving help, strength and power from Him[7] and as doing good to His creatures.[8] Ahura-Mazda is not only the Creator of all things, but, as we have already shown, their Provider and Nourisher. He maintains, preserves and protects them all through His most powerful agents.[9] In the Avesta there is nothing in the Universe that does not relate back to Ahura-Mazda.

This should more than suffice to make it clear that when the Avestan authors refer to Nature, it is because they did not intend to confine the powers of our mind to a range of subjects that are purely spiritual in character. By a glance at our extant Avestan books, it may be easily seen that they recognised the absolute necessity of illustrating the abstract conceptions of Ahura-Mazda by His works with which we are sur-

1 Yt. xix. 9 and 10.
2 Ys. i. 16; xii. 1; xxxvii. 1; etc.
3 Ys. xliv. 3.
4 Ys. xliv. 3; Yt. vi. 1; Yt. vii. 2; Yt. viii. 5, 32, 35, etc.
5 Ys. xliv. 4; xxxvii. 1; Vend. xix. 35; Yt. x. 1; Yt. v. 120; xv. 42; etc.
6 Yt. v. 1; viii. 35.
7 Yt. viii. 7; Yt. x. 82.
8 Yt. xv. 44.
9 Yt. x. 54; Yt. xiii. 9 and 10; Yt. v. 89; Yt. xv. 53.

rounded. They seem to have thoroughly understood that they would inevitably fail to arrest the mind and touch the heart of the multitude of mankind by merely telling them that Ahura-Mazda is all-powerful, all-bountiful and all-wise. They well knew that such abstract and general statements would not suffice to produce any moral impression on them; and they considered it absolutely necessary to direct man's attention to the visible creation of Ahura-Mazda, that gave such a magnificent display of His omnipotence, His boundless beneficence and His supreme wisdom.

We shall now take a brief survey of some of the simple and clear Avestan descriptions of the different natural objects, except light, which we reserve for separate treatment. Yashts 6th, 7th, 8th, and 20th are chiefly devoted to the "fields" of light, namely, the sun, the moon, the stars. Tishtrya, Satavaêsa, Vanant, etc. We are told that they are all everlasting and luminous bodies.[1] They move on their paths with the velocity of a fiery steed or a flying arrow.[2] They rise and set, and increase and diminish in light and warmth according to their positions in the firmament.[3]

There are numerous passages scattered throughout the Avestan records in which references are made to

1 Ys. i. 16:— çtâm mâoŋhô hûrô anaghranâm raochaŋhâm; Yt. vi. 1; hvare khshaêtanê ameshahe raêvahê aurvaṭ açpahê; Yt. vii. 5; yazâi mâoŋhem raêvaŋtem qarenaŋhtem; Yt. viii. 2: tishtrem çtârem raêvantem qarenaŋhtem; Yt. viii. 1: Yaṭ mê ctâro qarenaŋhantô; Yt. xiii. 58.

2 Ys. xliv. 3: kaçnâ qêng çtarêmchâ dât advânem; Ys. xxv. 4 and Yt. vi. 1; havare-khshaêtahê raêvahe aurvaṭ-açpahê; Yt. viii. 6; tishtrem çtârem. . . . yô avavaṭ khshvaêwô vazâitê yatha tighris mainyavaçâo . . . Yt. xiii. 58.

3 Yt. vi. 1: âat yaṭ hvarê raokhsnê tâpaêitâi; âaṭ yaṭ hvare raochô tâpayêiti; Yt. vii, 2: kê yâ mâo ukhshyêiti nereṣçaiti thwaṭ; Yt. vii. 5: yazâi mâoŋhem . . . tafnaŋuhantem etc.

the innumerable objects of our own world, to the elements, to the various species of plants and animals. Our attention is principally drawn to the most powerful agents in Nature, namely, light, fire, earth, air and water. In several places their extent, their productive powers and the countless benefits which they confer on all things on the face of our globe, are set forth in a simple and concise manner.

The earth is, according to the Avesta, a round body, of considerable size.[1] It is divided into seven great regions (hapta karshvares)[2] namely, Arezahi, Savahi, Fradadhafshu, Vîdadhafshu, Vouru-bareshti, Vouru-jareshti and Qaniratha-bâmîm. It contains all good things animate and inanimate.[3] It is the kind mother (berethri) who bears all descriptions of animals, men, cattle, wild beasts, insects, birds and fish, and who greatly delights in providing those vegetable productions which are necessary for their sustenance.[4] It presents a variegated scene of beauty and magnificence. On its surface lie hundreds and thousands of high mountains and deep valleys all clothed in green, extensive seas of salt water, rivers of great length and large towns and cities.[5]

In connection with the atmosphere, which is of essential service in the economy of Nature, the Avesta speaks of Vâyu, the air in repose, and Vâta, the air in motion. Vâyu is said in Yasht XV. to be bright and luminous (raêvantem qarenaṇhwantem). He

1 Vend. xix. 4: aiṇhâo zemô yaṭ pathanayão çkerenayão dûraê pârayâo; Ys. x. 4; Yt. xiii 9; etc.

2 Vend. xix. 39; Yt. x. 15 and 64; etc.

3 Yt. xiii. 9.

4 Ys. x. 4; Yt. xiii. 9, 10 and 74 Yt. viii. 48; Vend iii. 2, 3 and 4.

5 Yt. x. 14; Ys. x. 4.

has a predominant influence (vayoas uparôkairyêhê) over all things in nature good and bad. He is everywhere present, passes to and fro (frachare, aipichare), strikes against (apayatê) and hurls down (fraçpâo, nicpâo) everything. He is most strong (takhmôtemô), most powerful (aojishtô), and irresistible (darejishtô). Vâyu is good and holy (ashavanem); is the worker of good for his Creator Ahura Mazda.[1] He makes possible an intercourse and communication between different objects. According to Vendîdâd XXI. 4, water goes up and down the aerial way. A large mass of water rises in the shape of vapour from the wide expanse of the sea Vouru-kasha, the principal seat where the waters gather together, and rising to the higher regions of the air up above the lofty mountains Us-hindu, gives birth to rain-clouds and returns to the same sea Vouru-kasha and to the earth from which it had separated itself for a time.[2] This is how Vâyu is shown in the Avesta as the separator and uniter of the waters (âyaojô, pâyaojô, vivaojô).[3]

Vâyu is an important source of utility to all animated creatures. He supplies the higher and the lower animals with an unfailing stock of food, with fresh water and plants and with prolonged life so that holy men and women are able to fulfil their pious aims and obtain their desired objects.[4] Not only does Vâyu contribute to the welfare of man's body, but also to the health of his soul. Under his enlivening and invigorating effects the soul more

1 Yt. xv. 44: vahvarshtē nāma ahmi yaṭ vohû verezyâmi dathushhô ahurâi mazdâi

2 Vend. v. 17-19; Yt. viii.

32 and 33; Ys. lxv. 3.

3 Yt. xv. 47.

4 Yt. xv. 7-17 and 23-41.

willingly avoids evil and is enabled to deliver itself from malignant thoughts and feelings.[1] Vâyu is the great deliverer of all other creatures too. In order to protect them against the daêvas (evil influences), he penetrates even into the deepest and the most obscure corners of our globe.[2]

Regarding the wind Vâta the Avesta mentions a few facts. It states that there is the hot wind and the cold wind.[3] Vâta is called good or holy (vâtahê cha ashaonô),[4] mighty (darshis, takhmô)[5] swift or speedy (âçu).[6] The most important functions of this powerful element are to purify the atmosphere which by long stagnation would prove unwholesome,[7] to dry the earth[8] and to propel the rain-clouds, to scatter and disperse them and to make them pour water on the earth.[9]

Another most beautiful substance and most important productive force in Nature which attracted the attention of our sacred writers is water (apaçchâ vâo, azîschâ vâo. . . . vahishtâo çraêshtâo).[1] They tell us that this elementary substance in the constitution of our globe is for ever floating between the earth and the heavens.[11] It ascends from the wide sea Vouru-kasha in the form of vapour and descends again in showers of rain "to renew the same ceaseless round."[12] The waters come down in large torrents from the great height of Mount Hukairya upon the

1 Yt. xv. 47: tarô-ṭbaêshô nâma ahmi; ṭbaéshô-tarô nâma ahmi; buchahi nâma ahmi; bukhtis nâma ahmi; çaidhis nâma ahmi.
2 Yt. xv. 53.
3 Vend. ii. 5.
4 Ys. i. 16.
5 Yt. viii. 33 and 34; Vend. xix. 16.
6 Ys. xliv. 4.
7 Vend. iii. 42.
8 Vend. v. 12, 13, etc.
9 Yt. viii. 33 and 34.
10 Ys. xxxviii. 15.
11 Vend. xxi. 4.
12 Yt. viii 32, 33, and 40.

earth,[1] and breaking into hundreds and thousands of channels flow to the many places and fields of the seven Karshvares.[2]

Various are the forms and conditions of water mentioned in the Avesta. It speaks of rain, cloud, sleet, snow and hail and of still and running waters.[3] It also refers to the fierce rush, the foaming[4] and roaring[5] of the waters of vast seas like Vouru-kasha.

Water is called like all other elements good and beneficial (vaŋhui, çevishta).[6] It plays an important part in giving existence, nourishment and increase to all vegetable and animal life.[7] It is the most wholesome drink, and most valuable as a remedy to man.[8] It cleanses his body as well as every material object useful to him, such as his clothes, his utensils, his articles of food, the dakhmas and so forth.[9] Through all these fertilising and purificatory powers and their great beneficent effects water is said in Yasht V. to have helped our ancient pious kings, heroes and nobles and enabled them to gain victory over the enemies of the spiritual and material welfare of their countries.[10]

Can it ever be argued that such general views of the heavenly bodies and of the elements as the Avesta gives and the results of reflection, observation and science confirm, have no tendency to elevate

1 Ys. lxv. 3; Yt. v. 3.
2 Ys. lxv. 4 and 5; Yt. v. 4 and 5; Yt. viii. 33 and 34.
3 Yt. v. 120; Yt. viii. 33 and 41; Ys. xxxviii. 3.
4 Ys. lxv. 4: yaozaiti.
5 Ys. lxv. 3:- maçitâm dûrât fraçrûtâm yâ açti avavaiti maço . . . .
6 Yt. v. 105, 109, etc.
7 Ys. lxv. 1; Yt. v. 1; Yt. viii. 42; Vend. v. 20; etc.
8 Ys. lxv. 2; Yt. v. 2.
9 Vend viii. 35 et seq.; Vend. ix. 12 et seq.; Vend vii. 10 et seq.; 28 et seq.; 73 et seq.; Vend. v. 15 et seq.
10 Yt. v. 21-27, 33-40, 45-56, 61-63, 104-118.

the mind to the contemplation of the invisible power, wisdom, beneficence and grandeur of Ahura-Mazda? Do not the visible works serve us as so many incentives to exalt and expand our conceptions of Ahura-Mazda? Do we not find in them an inexhaustible number of reasons for adoring Him? Do they not fill our hearts with admiration and a profound veneration for Him? The luminaries of heaven "light us deep into the Deity." All the rays of light emitted by them are so many reflections of the splendour and the majesty of Him who made them. The ideas of strength and power are equally conspicuous in the propulsion of the enormous luminous masses of matter that fly with the amazing velocity of a fleet horse or a swiftly-rushing arrow. There is scarcely anything amongst the innumerable objects of our globe which combines and concentrates so many wonders of designing wisdom and boundless beneficence as light, fire, air, water, or earth. And as abundantly shown by the foregoing Avestan statements, nature and its beneficial influences are reviewed only with the commendable object of leading our minds to Ahura-Mazda, helping our limited capacities to have a better understanding of His exalted nature. How then is it possible to accuse the Avestan system of preaching nature-worship?

True it is that the natural forces, such as light, air and water, are described in the Avesta as the brave warrior and the beautiful maid, driving in chariots drawn by four fiery steeds, crushing and destroying all evil powers or influences (the daêvas and the pairikâs) all along their triumphant march through

the world.[1] No doubt all the elements are addressed as the greatest benefactors of mankind.[2] Their productive, purifying and disinfecting qualities and the countless blessings which they confer on men, so much affected the hearts of the Avestan saints with a sense of thankfulness that they not only broke forth in words of praise, but even offered them their most valuable possessions, as they would to their Creator Ahura-Mazda.[3] But do we not meet with similar vivid description, similar poetical metaphors, personifications and allegories elsewhere? The following quotations will show that we do :—

"*Give ear*, O ye heavens! and I will speak; and *hear* O earth! the words of my mouth."—(Moses).

"Hear, O heavens! and give ear, O earth! for the Lord hath spoken."—(Isaiah.)

EARTH.

Hail, beauteous Earth! Gazing o'er thee, I all.
Forget the bounds of being; and I long
To fill thee, as a lover pines to blend
Soul, passion, yea, existence, with the fair
Creature he calls his own. I ask for nought
Before or after death, but this,—to lie
And look, and live, and bask and bless myself
Upon thy broad bright bosom.—(Bailey.)
Not on a path of reprobation runs
The trembling earth . . . . She is our mother,
And few of us, her sons, who have not added
A wrinkle to her brow. She gave us birth.
We draw our nurture from her ample breast.—(Smith.)

LIGHT.

Say, from what golden quivers of the sky
Do all thy winged arrows fly?

1 Yt. v. 11, 13, 15, 126 et seq.; Yt. x. 112, 124, 125, 132 and 133; Yt. xv. 47, 53 and 57.

2 Yt. v. 18, 22, 26, etc.; Yt. x. 5, 23, etc.; Yt. xv. 3, 8, 12 etc.; Ys. lxii. 1, 2, 3, 4; etc.

3 Yt. v.; Yt. x.; Yt. xv.; Ys. lxiii etc.

Swiftness and power by birth are thine,
From thy great sire they came, . . .
Thou in the Moon's bright chariot, proud and gay,
Dost thy bright wood of stars survey ;
Night and her ugly subjects thou dost fright,
And Sleep, the lazy owl of night.
At thy appearance, Grief itself is said
To shake his wings and rouse his head.
When, Goddess ! thou liftst up thy wakened head,
Out of the morning purple bed,
Thy quire of birds about thee play,
And all the joyful world salutes the rising day.
A crimson garment in the rose thou wearest,
A crown of studded gold thou bearest.—(A. Cowley.)

WATER.

The fall of waters ! rapid as the light,
The flashing mass foams shaking the abyss ;
The hell of waters ! where they howl and hiss.—(Byron).
Unperishing youth !
Thou leapest from forth
The cell of thy hidden nativity ;
Never mortal saw
The cradle of the strong one.—(Coleridge.)

Indeed, the Avesta is very rich in personifications, metaphors and allegories. Lifeless objects as well as abstract conceptions are very frequently spoken of as living creatures. Vôhuman denotes the Divine Benevolence, pure-mindedness (also the good man, the good clothes[1] sheep and cattle); Asha-vahishta, the Divine Order, truth, the utmost righteousness in the faithful, or the element fire which serves God and man to destroy the impurities of the world and thus to preserve and promote the physical and spiritual order and welfare amongst mankind ; Khshathra-vairya, the Sovereign Power or Kingdom of God, the excellent strength

1 Vend. xix. 23

and virtue in the faithful, or metal, which is the chief means of acquiring and preserving power of every kind ; Spenta-ârmaiti, the Bountiful Readiness of the Divine Mind,[1] devotion, piety, humility or wisdom in the faithful, or the earth "which, though constantly teased more to furnish the luxuries of men than his necessities, yet, to the last, continues her kind indulgence, and when life is over, she piously covers, his remains in her bosom and thus ever teaches us the lesson of humility and wisdom"; Haurvatât and Ameretât, health or welfare and long life or immortality, and also represent the waters and the plants which are essential to preserve and promote health, welfare and life ; Âtar (Âdar) denotes the fire ; Âpô (Âvân), the waters ; Hvare-khshaêta (Khorshêd), the sun ; Mâong (Mâh, Môhr), the moon ; Tishtrya (Tîr), the star Sirius; Gêus-urvan (Gôsh), the soul of the kine, the animal creation, cattle, the world, the earth; Mithra (Meher), light, truth or friendship ; Sraosha (Srôsh), obedience; Rashnu (Rashnu), truth or justice; Fravashi (Farvardîn), the power or the faculty in every being that tends to protect, maintain and promote it ; Verethraghna (Behrâm), victory, strength or courage; Râman (Râm), delight, joy or comfort; Vâta (Gôvâd), wind; Daênâ (Dîn), religion or law; Chisti (Chisti), wisdom; Ashi (Ard or Arshisvangh), blessedness; Pârendi, abundance or riches ; Dahma-âfriti, holy benediction ; Arshtât (Âshtâd), rectitude; (Asman Âsmân), the sky; Zem (Zamyâd), the earth ; Mâthra-spenta (Mâhraspend), the Holy Word ; Anaghra-raochâo (Anerân), endless lights ; Saoka, profit, happiness or welfare ;

1. Dr. L. H. Mills, "A Dictionary of the Gathas," p. 52.

Âkhshti, peace; Haoma (Hom), the health-giving plant growing on the high mountains of Iran; etc.

The daêvas and the druges also are represented in the Avestan books as thinking, speaking, hearing, and behaving like living persons. Daêvas are as numerous as the crimes of men or the evils, material and moral, visible and invisible, which they cause. Daêvas in the Avesta first of all signify temptations, those thoughts or feelings in man which seduce him to turn away from God or from what is good or right for him. They are said to be the offsprings of akaman, which is nothing but the evil exercise of the mind of man. "O you daêvas!" says Yasna XXXII. 3 and 4, "you are all the offsprings of akaman . . . you confound men's mind by which men, abandoning good thought and consenting to daêvas or temptations (daêvô zushtâ vaṇhêus çizhdyamnâ manaṇhô) become evil speakers and evil doers."

All evils such as evil-mindedness (Akaman or Akôman or Angra-mainyu), untruthfulness (Indra), oppression (Sâuru), pride (Nâongaithya, tarômaiti), lust (Âzi), an evil eye (Aghashî), anger or violence (Aêshma), idleness or indolence (Bûshyāçta), drought (Apaosha), idolatry (Bûiti), misery, beggary or poverty (Driwi or Driwika), deceit or roguery (Daivî), meanness (Kaçvi), sorcery (Yâtu,) witchcraft (Pairikâ), seduction (Khnãthaiti) drunkenness (Kunda), corruption or perversion (Akatash), old age (Zaurva), ravishing (Vîzaresh,) hunger and thirst (Tauru and Zairika or shudhem and tarshem), famine or sterility (Duzhyâirya), are daêvas.

Famine, plague, fever, rickets, itch and various

diseases arising from defilement or decomposing matters and causing death and destruction are indicated by the word "daêva."[1] Such khrafstras as lice, ants, locusts, etc., which eat up the corn in the cornfield are daêvas.[2]

The sinful and their souls after death are also called daêvas.[3] The wild and fierce inhabitants of Mâzana and Varena are named Mâzanya and Varenya daêvas.

The word "drug" like daêva is also used to denote evil persons or evil things.[4] It chiefly signifies lie or falsehood. Thus we have seen that daêvas and drugas are not only vices but also vicious or wicked men. When the Avestan authors speak of wickedness and the embodiments of wickedness (men) in the same sentence, they use for the former the word "daêva" and for the latter "mashya" as in Yasna XXXIV. 5, XLV. 11, IX. 18.

THE ALLEGED FIRE-WORSHIP.

We shall now turn to see what the Avesta has to say about light, which has rightly been the favourite object of appreciation to the sacred writers. According to the Avesta, the celestial light considered in itself is the most important and the most interesting of all the objects of Ahura-Mazda. Since this sublime element through its principal boons of illumination, beauty, life and sustenance, attracts to itself the love of the whole universe, it is most properly called in the Avesta by the designation of Mithra; the word having for its root mit = to unite, and signifying that which unites.

1 Vend. vii. 55-58.
2 Vend. xvii. 3.
3 Ys. ix. 15; Vend. viii. 31 and 32.
4 Vend. xvii. 11; Yt. xiii. 129; Vend. xviii. 30 et seq.; Vend. viii. 41 et seq.

In the Meher Yasht which is longer than all others), Mithra is represented as the first-born (aghrîm),[1] matchless (amithwem),[2] the most powerful (aojishtanãm aojishtem),[3] the greatest (mazishtô)[4] and the fairest (hudhâtô)[5] creature of Ahura-Mazda (mraoṭ ahurô mazdâo . . . . yaṭ mithrem . . . . . frâda-dhãm azem pitama . . . .).[6]

Mithra was created by Ahura-Mazda in order that all the beauties of nature might be rendered visible. Mithra, rising on the eastern mountain Hara-berezaiti, throws his rays across and illumines all the seven regions of the earth.[7] His influence is universal He is the greatest benefactor (çevishtô),[8] the best purifier (yaozh-dâtârem âoṇhãm dâmanãm vahishtãm),[9] the prime cheerer (havaṇhôdâo),[10] the preserver and the maintainer (nipâta . . . . nishareta)[11] of all the creatures of Mazda (vîçpanãm dâmanãm).[12] He is the vivifier and promoter of the waters (fraṭ-âpem, tachaṭ-âpem)[13] and the increaser of the vegetable and animal kingdoms (ukhshyat-urvarem frakhshti-dâo, âzuiti-dâo puthrô-dâo).[14] He gives men health, happiness and joy (âcha nô jamyâṭ ravaiṇhê rafnaṇhê baêshazâi).[15] He challenges all the offspring of darkness ; drives away and puts to terrified flight the daêvas Bushyãçta (indolence), Angra-mainyu (evil spirit), Aêshma (anger) and so forth.[16]

1 Yt. x. 140.
2 Yt. x. 140.
3 Yt. x. 141.
4 Yt. x. 142.
5 Yt. x. 142.
6 Yt. x. 1.
7 Yt. x. 13, 14, 15, 64 and 95.
8 Yt. x. 31.
9 Yt. x. 92.
10 Yt. x. 65.
11 Yt. x. 54.
12 Ibid.
13 Yt. x. 61.
14 Yt. x. 61 and 65.
15 Yt. x. 5.
16 Yt. x. 134: avi bâdha fratereçaiti aŋhra mainyus . . . . . fratereçaiti aêshmo . . . . fratereçaiti bushyâçta.

Mithra (light) is highly exalted above all things. He next to God commands the affection and respect of all humanity. Ahura and Mithra are both invoked together.[1] In the first paragraph of the Meher Yasht Mithra is said to be as worthy of praise and adoration as Ahura-Mazda Himself. Mithra in fact represents Ahura-Mazda ; for Ahura-Mazda is full of light. Yasna XXXVI. 6 and LVIII. 8, tell us that the most majestic of all lights, such as that of the sun, forms the most beauteous body of Ahura-Mazda. In Yasna I. 11, the brilliant sun is called the eye of Ahura-Mazda (hvarecha kshaêta . . . . dôithrahê ahurahê mazdâo). No darkness dwells in the abode of Ahura-Mazda. There is light round about Him. The Garô-nmâna where His golden throne is, is all-shining and brilliant.[2] It is the principal seat of Ahura-Mazda as well as of Mithra.[3] It is the starting point whence the chariot of Mithra sets out on its journey round the world.[4] So nothing can be more clear than that in the Avesta light is not a separate object of devotion and worship, but only the symbol of Ahura-Mazda. "The material sun is the most sublime image of God Himself, who is for the spiritual world what the sun is for the material world. God is the Sun of justice and eternal truth, of the highest beauty and of infinite love, of the purest sanctity and most perfect beatitude. Light is so rich in superior and glorious qualities that we cannot describe it. It always was and is still studied with admiration by scientists and praised in enraptured songs of poets. They call it

1 Yt. x. 113 ; Ys. i. 11; etc.
2 Vend. xix. 32; Yt. xxiv. 33; etc.
3 Vend. xix. 32; Yt. x. 124 and 125; Tahmuraṣp's Fragment 92; etc.
4 Yt. x. 124 and 125.

the bloom of colours, the beauty of the world, the smile of Heaven, the joy of nature, the image of God, the life of all things, the delight of eye and soul, the encircling bond of the universe. Its first and principal praise consists in its having been the first ornament of the world in creation, which dispelled chaotic darkness and disorder on earth and therefore was praised by the Creator Himself as a great good" (Sheeben). Hence it is that we Zarathushtrians, while praying to Ahura-Mazda, stand and bow before light, whether it be the purer light radiating from the sun, the moon or the stars, or it be artificial such as emanates from our own hearth.

As for Âtar (fire), he is the most welcome guest at the hearth of the Zarathushtrian, who is enjoined to feed him with wood and incense and thus to keep him always alight.[1] He is the universal instrument of all the necessaries, conveniences and comforts of life. In Yasna XVII 11, we find epithets expressive of the author's appreciation of his benefits. He is called berezi-çavaṇha (highly useful), urvâzishta (most joyful), vâzishte (most helpful) and spenishta (most beneficent). He is most energetic, powerful and joy-creating.[2] He is a good and comforting friend (âtrem vohu-fryânem).[3] He gives man abundance of glory, much nourishment, an active soul, an expanded mind, lasting virility and long life.[4] He is a great purifier of all substances in Nature (yē â âkhtis ahmâi yēm akhtôyôi dâoṇhâ).[5]

Fire is also called Ardibehesht (Av. Asha-vahishta

1 Ys. lxii. 1-3.
2 Ys. xliv. 4.
3 Ys. xvii. 11.
4 Ys. lxii. 4 5.
5 Ys. xxxvi. 1.

=the Perfect Order). According to the Avesta, Âtar and Asha are most intimately connected with each other: "O thou Spirit (God)! give us that joy and satisfaction through Thy Âtar and Asha . . . ."[1] "And we invoke Thy Âtar, O Ahura! powerful, most swift, energetic, joy-creating and helpful in various ways through Asha . . . ."[2] "Whom hast Thou appointed as our protector when the wicked held me in hate, whom except Thyself, Thy Fire and thy Vôhuman, by whose deeds Asha is maintained . . . ."[3]

"As light," says Samual Johnson, "fire is the symbol of truth; as heat, of love; as cosmic vital energy, of conscious being; as astronomical centre, of unity; as all-producing and all-sustaining, of creative and providential care . . . . Penetrating, stirring and shaping all things, it is the image of every pure, perfect, irrepressible power. It is the first-born of creation: germ, seed and atom, the children of its play. The soul itself is said to glance down from heaven as a beam of light, and as a beam to return whence it came.

"The Zoroastrian meant by fire whatever was noblest in personal will; and would not allow that it ever destroyed life, even when one was burned to death.[4] It must serve life and not destroy it.

"Pyrolatry is common to all religions. No other element so perfectly represents supreme force as the element of fire. For all tribes from India to Peru, the fire burning on the altar, fed by the purest and most vigilant that it may never become extinct, is the type of security, immortality and adequate care.

1 Ys. xxxi. 3.
2 Ys. xxxiv. 4.
3 Ys. xlvi. 7.
4 Vend. v. 9.

Into this holy hearth-flame [Hestia], parent of the city, the homestead, the shrine, awful to gods and inviolable by men, no defiled thing shall enter. For the Greek, the solemnity of oaths sat there to rule Olympus itself; for the Roman, the guardianship of the State. The Vedic Aryan saw Agni rise from his primitive fire-churn, to bring down the blessings of the gods, the flame of his living tongue, his leaping steed, swift as thought to make earth and heaven. The Turanian Magi of Media adored the same element. How the Semite's passion played all its keys on this element of fire,—Assyrian, Phœnician, Hebrew, in symbols of creation, preservation, destruction, ... His Jehovah seals covenants with men by moving in a smoky flame between the parted offerings, burns in Sinai, in the desert pillar, in the face of Moses, over the ark. He is not only a fire that devours the sacrifice, but a blaze no man can see and live. To Christianity he descends in the shining cloud, the transfigured countenance, the judgment fires, that attend its mythological Christ. Nor can Jesus find any symbol of the coming of his kingdom more suitable than the lightning's flash from east to west. With what ease and grace the type absorbs all others! 'Allah' says the Koran 'is a flame burning like a star, as a lamp set in pure glass within a niche.'"

In the face of all the foregoing statements with regard to light and fire, is it possible and justifiable to charge the Avestan system with preaching fire-worship? The Avestans and their descendants recognised physical light as only the symbol of truth, purity and of the Deity, Ahura-Mazda.

CHAPTER V.

MAN IN THE AVESTA.

HIS ORIGIN—HIS DIGNITY AND POSITION—HIS AIM AND END—HOLINESS HIS MEANS—THE RULE OF HOLINESS WITH RESPECT TO HIS CREATOR —THE RULE OF HOLINESS WITH RESPECT TO HIS FELLOW-CREATURES—THE RULE OF HOLINESS WITH RESPECT TO HIMSELF—THE RULE OF HOLINESS WITH RESPECT TO THE ELEMENTS—THE RULE OF HOLINESS WITH RESPECT TO THE DEPARTED—HIS FUTURE STATE.

The existence and kingdom of the One Personal Holy Supreme Being are not the only truths revealed by the Avesta. It also unfolds to us the true doctrine about man. It tells us whence man comes. It tells us of his dignity and position, his aim and end, his duties and obligations. Besides, it tells us what becomes of him after death, whither his soul goes and what awaits it there.

HIS ORIGIN.

According to the Avesta, man is not a natural output[1] of blind dumb forces but is a direct creation of Ahura-Mazda: "I announce my Yasna to

1 "Materialists contend that the universe ought to be explained by its own inherent forces alone. Hence they proclaim the theory of spontaneous generation, *i.e.*, the spontaneous production of life as resulting from the action of physical or chemical energies. This is the law of Abiogenesis. Others hold that in the animal or vegetable kingdom life can only come from life. To explain the beginning of life they contend for the intervention of a force distinct from the material universe. This is the law of Biogenesis. Geology forces the con

Ahura-Mazda, the Creator . . . who made us men and gave us shape and form.[1] ". . . O Ahura-Mazda! Thou didst give us our mind and didst also give us our corporeal life."[2]

Moreover, the Avesta declares that after man has been once created, every moment his created life depends directly on Ahura-Mazda. His preservation of man is in truth a continual new creation: "I announce . . . my Yasna to Ahura-Mazda, the Creator, . . . who nourishes and protects us . . ."[3] "O Thou invoked ones, Ahura-Mazda! do Thou Thyself tell me, who is the protector of my cattle and my own self except Thyself Ahura, Thy Righteous, Order and Thy Good Mind![4]

There is a peculiar kind of incompleteness about all that the faithful does; he cannot reach any end by his own unaided efforts. Ahura-Mazda is always

clusion upon us that terestrial life is not eternal, that it is limited and as a consequence dependent. It points out the strata of the earth and shows that in the Azoic age no living thing existed. Paleontology traces back the scale of living things and points to the earliest trace of life. Now a fundamental and well-established law of Biology is that life can only come from life. Therefore, living beings on earth are dependent and point to some external cause as the sufficient reason for their existence.

"Anthropology is the science which deals with the history and races of mankind. It differs from Biology in this that it considers man alone, the highest form of terrestrial life. It estimates approximately the length of time man has inhabited the globe. At present we are not concerned with the exactness of its statements. One truth is sufficient, viz., there was a time when no human being existed on earth. A study of man's nature shows that in common with the brute he is an animal Yet over and above he possesses intelligence and free-will which mark off from all living beings and make him lord of creation. Now Psychology proves that sensation, which is the characteristic of animal nature, cannot spring from lower forms of life, e.g., life of a plant, and that intelligence does not come from sensation. Wherefore the sense and intellectual life on earth had a beginning. But the reason for this cannot be sought in any living earthly thing because all other forms of life belong to a lower scale. Hence they are due to an external cause."—Driscoll.

1 Ys. i. 1.
2 Ys. xxxi. 11.
3 Ys. i. 1.
4 Ys. l. 1.

asked to enable him to realise it. Every good act of the faithful is elicited by his intellect and his will not as left to themselves but as elevated by the grace of Ahura-Mazda. Every great cause is promoted by the co-operation of both God and man : "With homage and stretching forth my hands in prayer I first ask of Thy Bountiful Spirit, O Mazda ! all those actions that can be performed through righteousness and also I ask of Thee the understanding of the Good Mind so that I may satisfy the needs of the afflicted soul of the Kine."[1] ". . . O Ahura-Mazda ! do Thou give us abundant aid for the great cause. . . ."[2] ". . . Do Thou O Mazda ! declare by the word of Thy mouth that we may know it and make men believers in Thy Daêna."[3] "O Ahura-Mazda ! in accordance with Thy Righteous Order cheer up the proclaimer of Thy Mãthra, the Holy Word, with Thy great and open or visible support and help so that the speaker of Thy truth may bring us abundant weal and welfare."[4] "O Thou Most Bountiful Spirit Ahura-Mazda ! come to my assistance ! through my piety give me power, through my holy offerings and my righteousness give me great strength and through my mental goodness give me 'thrift-law.' "[5] "O Ahura ! by Thy Sovereign Power and Will make my life fresh or progressive."[6] These verses clearly reveal how man is allied to Almighty God. He must send his voice in his need from earth to heaven and will have that voice answered according to the

1 Ys. xxviii. 1.
2 Ys. xxix. 11.
3 Ys. xxxi. 3.
4 Ys. l. 5.
5 Ys xxxiii. 12.
6 Ys. xxxiv. 15.

measure of his effort and merit. He can effect things only in conjunction with the infinite powers of heaven. His will and intellect are bound to the infinite Intellect and the infinite Will. Every good act that he does, is the act of God's Will and his own will.

HIS DIGNITY AND POSITION.

As observed in the preceding chapter, the Avesta represents man as a free and responsible creature of Ahura-Mazda. It represents him as having baodhang (intellect) daênâ (conscience), vaçâo (will), çengãç (laws), all of which essentially differentiate him from all other creatures. Responsibility is the inseparable characteristic of his position. He is responsible for his own conduct and for the condition of things about him. He is bound as a delegated spiritual power on earth to maintain the Righteous Order of the world. It also represents him as capable of imitating and approaching his Creator Ahura-Mazda. In fact, the Avesta elevates man to the highest order of things in the world. He alone is entitled to that very special gift, the awful, most conquering, highly working, health-giving and happiness-promoting royal Glory [qarenaŋh].[1] It is the highest good which belongs to Ahura Mazda and which He is able to give to man.[2] Man loses it by a mortal sin but by a fervent practice of virtues improves and increases it. It clave unto the blessed Zarathushtra, unto the holy Peshdâdian and Kayânian kings.[3] It is to cleave unto all those who are to perform the Restoration of the

1 Yt. xix. 9, 10, and 22.
2 Ibid.
3 Yt. xix. 26-87.

world.[1] But it flies from such wicked men as Azhi Dahâka and Frangrasyan.[2] According to the Zamyâd Yasht which is almost wholly devoted to this Glory, we are all here to eagerly seek and obtain through the purity of our mind and body this divine gift, the grace of God Ahura Mazda and fulfil the highest aim and object of our life.

HIS AIM AND END.

Now let us see what that highest aim and end is according to our original Scriptures. The highest aim of man is perfect happiness: "Grant me Thou [O Ahura] in Thy love those prosperous states of life that men have enjoyed in the past, that they are enjoying now and that they will enjoy in the future. . . . ."[3] Perfect happiness consists first in the perfection of life [. . . . yâchâ ashâ anhēus arēm vaêdyâi],[4] in the best or delightful thought [vahishtem manô or shyâtô manâo],[5] in the best or purest soul [vahishtô urvãnô][6] and in the best or glorified body [qâthravaitîs tanvô].[7] Secondly, it consists in the enjoyment of the sight, conference and companionship of Ahura-Mazda [. . . . dareçâma thwâ pairi thwâ jamyama hamem thwâ hakhma].[8] The first is the last subjective end of man and the second, his last objective end.

Besides the Avesta tells us that perfect happiness comes here before it comes anywhere else: "This I ask Thee [O Ahura!], tell me rightly, . . . , the

1 Yt. xix. 22, 89-96.
2 Yt. xix. 34, 35, 47-64.
3 Ys. xxxiii, 10.
4 Ys. xliv. 8, l. 4.
5 Ys. xxx. 4, l. 3; Ys. lx 1.
6 Ys. lx. 11.
7 Ibid.
8 Ibid and Ys. xliv. 17; Ys. xlv. 8.

words which were asked of Thee by our good mind so that by their help [of the words] we may attain through righteousness to the perfection or happiness of this life . . . ."[1] "Do Thou [O Ahura !] bless my corporeal life with the peacefulness of mind, righteousness and excellent power and prosperity."[2] Happiness is not to end with this life but it is to last for ever in the next: "He who shall verily perform deeds for me who am Zarathushtra, with righteous and earnest desires, shall be given reward in the life beyond [parâhûm]."[3] "Those blessings [of Ahura=yehyâ] . . . . the soul of the righteous desires in immortality."[4]

HOLINESS, HIS MEANS.

So man is the agent and perfect happiness is the final object he aims at.[5] But what is the means?

1 Ys. xliv. 8.
2 Ys. xxxiii. 10.
3 Ys. xlvi. 19; Ys. xl. 1 and 2.
4 Ys. xlv. 7.
5 "Hedonism is the theory of those who teach that pleasure is the end of conduct and the criterion of morality. Set forth in persuasive language by Epicurus, it deeply influenced ancient Greek and Roman civilization. Proposed in our own times by men of great authority, it has reappeared under a new name as a philosophy of moral conduct. . . . . The consistent Hedonist, ... may be an apostle of intellectual culture. . . . . or a seeker of sensuous gratification. . . . . But there is nothing in the theory itself which restricts to one class of pleasures only, ... Its legitimate consequences are seen in a pessimistic tone of thought, in the drama and novel of modern sensualism.

"The theory of Hedonism is subjective. As such it is variable. What pleases one does not always please another. Hence there is no stable foundation of human conduct. But this is contrary to the testimony of consciousness and is contradicted by the universal practice of human legislation. An examination of our inner life shows that conduct is not governed by mere subjective desire. There is a constraining power over our acts which cannot be explained by the subjective constitution of the individual alone. Else whence the remorse and sorrow which follow evil deeds, the approbation and peace in the soul of the righteous? Conscience, the guide, witness and judge of our life, is the voice of a law outside and beyond us. Everywhere legislation is controlled by a principle which supposes an objective moral order. The existence, therefore, of an objective rule and guide of morality is a complete refutation of the theory of pleasure.

"It is wrong to maintain that pleasure is the true and only meaning of good. The good is the object of our desire inasmuch as its possession perfects our nature. But in seeking our own perfection we often undergo suffering. Thus e.g., a physician gives bitter medicine, or performs a painful operation in order that health be restored or life saved. Again, I undertake excruciating mental labour,

The means that Ahura-Mazda has supplied through His Daêna [Religion] is asha. Asha is holiness which consists of two endeavours—the endeavour to know God's Will and the endeavour to do it when we know it. It is the observance of the whole Law [Daêna], duty to God, duty to our fellow-men and duty to ourselves. It comprises all the principles of morality which ought to rule man's life.[1]

Ethical precepts and wise moral exhortations are so abundant and so conspicuously excellent in the Avesta that we may fairly say that the highest moral tone prevails in every part of it. The most characteristic feature of the revelation of Zarathushtra is its strenuous inculcation of holiness. The necessity of

or face trials and death on the battle-field. My efforts are by no means the dictates of pleasure; they are accompanied by pain, disappointment and bodily suffering. Yet they are a good. . . .

"That Hedonism is not the true theory of moral life is shown by its consequences. These are two-fold: (*a*) It has fostered what is base and ignoble in our nature. The consistent seeker of pleasure is not a great and good man. He is his own end and the acquisition of pleasure is the aim of existence. Hence the development of a supreme selfishness. (*b*) The weakness of Hedonism gave rise to another school of morals Utilitarianism, *i. e.*, the passage from individual to general pleasure, which gives rise to the fundamental principle, e. g., the greatest good for the greatest number. . . . .

"Just as Utilitarianism defeats Hedonism so does Hedonism overthrow Utilitarianism. The basis of Mr. Mill's teaching is utility. But utility is not a principle. The useful is what serves a purpose; hence a means to an end. Now to Utilitarianism, this end can only be pleasure. Yet it has been shown that pleasure cannot be an end.

"Above pleasure and above utility there is the law of duty. Our inner consciousness bears witness to the fact. The dictates of this law must be obeyed. We know what is right and what is wrong. We are constrained to do the one and avoid the other even at the sacrifice of earthly honours and possessions. True, we can refuse to obey, but the refusal does not destroy the dictate of conscience; it ever abides, like Banquo's ghost, the avenger even of a secret wrong."—(Driscoll.)

1 "A morality which is not from divine origin, nor can be considered as the expression of nature, cannot be justified. It is nothing more than an individual or hereditary habit. It cannot be reconciled with the explicit testimony of consciousness, with the imperative demands of duty, nor can it furnish the data for any sound system or science of Ethics. According to Kant morality rests on the individual judgment. Now experience shows that judgments vary. In the conflict who is right? The inevitable result is moral scepticism and pessimism."—(Driscoll.)

holiness is declared in one form or another in every part of our sacred volume. The word asha occurs in every chapter, it is to be found on almost every page of our Avestan records. The faithful has to utter this word on every possible occasion. He has to repeat it hundreds of times in the course of a single day. From very childhood, it is to be put into one's mouth, and the short prayer of Ashem-Vohû is to be said every day.

Ashavan [holy] is the title of honour most desirable for the faithful. It is the most important epithet attached to the names of our Creator and of our Prophet. To become righteous is the chief aim of the Zarathushtrian. "May [our] bodily and personal life be strong through righteousness [açtvaṭ ashem qyât ushtânâ aojôṇhvaṭ]."[1] "Grant me, O Thou, O Ahura-Mazda! those attainments or benefits which can be derived from righteousness [. . . . maibyô dâvoî âyaptâ ashât haçhâ . . . .]"[2] "O Mazdâ first of all I ask from Thee this, that my actions be all performed in righteousness [yâçâ . . . . mazda pourvêm . . . . ashâ vîcpēñg shyaothanâ . . . .]"[3]

The Avesta, especially the Gathic portion, tends to produce and deepen the impression that the mission of Zarathushtra would not be fulfilled till the ideal of righteousness had been reached by man. In fact asha forms the soul and substance of the Avestan system. Holiness is for man the highest good [ashem vohû vahishtem açtî. Yaozhdâo mashyâi aipî zãthem

1 Ys. xliii. 16.
2 Ys. xxviii. 2.
3 Ys. xxviii. 1.

vahishtâ[1]]. Holiness is happiness [ashem . . . ushtâ açtî]. Asha is one of the most valuable gifts bestowed by Ahura-Mazda upon the faithful through his good words and actions.[2] Asha is one of the best and most acceptable offerings to be presented in gratitude to Ahura-Mazda by the righteous.[3] It is the best offering to be presented also to the souls of the dead who are said to delight in righteous deeds performed by the living.[4] Asha smites and drives away all kinds of physical and moral maladies such as fever, sickness, death, pride, scorn, falsehood etc.[5] Angra-Mainyu is burnt and destroyed by asha as with melting brass.[6] Through asha man is introduced to beatitude and glory.[7] Holiness is a necessary qualification for his being received into Heaven. Only the soul of the righteous is received by Vôhuman into Garô-nmâna where it joyfully passes to the golden seat of Ahura-Mazda.[8]

Righteous is he who is good in thought, word and deed.[9] The reciter of hymns of praise, holy words, of blessings and adorations is said to promote asha.[10] The doer of good deeds prospers through righteousness [. . . . hûkaretâ ashâchît urvâkshaṭ].[11]

The principal rules of holiness strictly enjoined on the Zarathushtrian relate to his attitude towards God, towards his fellow men and towards himself.

1 Ys. xlviii. 5; Vend. v. 21.
2 Ys. xxxiv. 1.
3 Ys. xxxiv. 1 and 2.
4 Ys. xvi. 7.
5 Yt. iii. 14 et seq.
6 Yt. xvii. 20.
7 Ys. xxviii. 3.
8 Vend. xix. 30-32.
9 Ys. xxxiv. 2; . . . . . manaŋhâ . . . . çpentaqyâchâ neres shyaothanâ yehyâ urvâ ashâ hachaitê . . . . Vend. v. 21; x. 18 and 19:—hâ yaozhdâo . . . . yô hvâm daênâm yaozhdâiti humatâischa hûkhtâischa hvarshtâischa.
10 Yt. iii. 1 and 2.
11 Ys. xxxiv. 13.

THE RULE OF HOLINESS WITH RESPECT TO HIS CREATOR.

Man's position with regard to his Creator Ahura-Mazda must be that of an humble and entire submission. His first care must be to seek to know what God requires of him and then to follow in the path He points out with confidence and docility. In the Gâthâs we read: "Let this or that be done to us according to the Will of Ahura-Mazda."[1] "The whole aim and will of my mind is to satisfy your Will. O Mazda! through righteousness."[2] "What dost Thou will (kaṭ vashî)?[3] What are Thy ordinances [kat tôi râzarē]?[4] Speak Thou, O Mazda! so that we [Thy servants] may hear . . . [çrûidyâi mazdâ frâvaochâ]"[5] "Teach thou, O Ahura-Mazda! by Thy own mouth that I may declare it."[6] "May we be Thy messengers, O Ahura! may we keep back all those who give Thee offence."[7] "Thus I speak forth that word which the Most Beneficent Being has told me and which is the best to be heeded by men. Those who will listen to and obey me, will gain welfare and immortality."[8] "What can I do, whither shall I go, helpless as I am, forsaken by my own kinsmen and servant, unsupported by the labouring classes and the tyrants, reduced to poverty and oppressed by the evil teachers who seek to destroy my

1 Ys. xxix. 4: . . . hvô vîchirô ahurô athâ nē aŋhaṭ yathâ hvô vaçaṭ.
2 Ys. xlvi 18:—mazdâ ashâ khshmâkem vârem khshnaoshemnô taṭ môi khratêus manaŋhaçchâ vîchithem.
3 Ys xxxiv. 12.
4 Ibid.
5 Ibid.
6 Ys. xxviii. 11:— . . . frô mâ çîshâ thwahmaṭ vaochaŋhô . . . . hachâ thwâ ē e âŋhâ
7 Ys. xxxii. 1
8 Ys xlv. 5.

life and doctrine. . . ."[1] "Has my soul ever sought assistance from any one else except Thyself, O Lord!"[2] "Thee do I choose as my sole teacher and exhorter."[3] "There is none other than you, O Ahura-Mazda! do You therefore save us through Your Righteous Order."[4] "To Thee my sorrowful cries and sighs ascend, O Ahura-Mazda!"[5] "Come Thou to my help, bestow upon us abundance of spiritual strength so that our enemy be smitten."[6] "Thou, O Ahura-Mazda! by whose deeds all things prosper, shalt come at the Final Change of the world with Thy Bounteous Spirit and Sovereign Power."[7] In these lines we plainly see the absolute submission of the faithful to Ahura-Mazda and his implicit confidence and his high hope even in the hour of tribulation and distress. He must believe in Him, and cling to Him through all, and in the darkest hour despair not of the final victory of good on earth. Some trust or some dependence on the infinite and omnipotent Being Ahura-Mazda is necessary. This is what the Avesta urges upon man and what he may verify in his daily life. He feels the necessity of faith in getting his bread. Without trust in the Lord and without industry he cannot produce a single harvest. He prepares the ground and enriches it, he sows the seed and waters it, but he cannot govern the weather or the insects on which the growth and the harvest depend. In agriculture, in commerce, in every department of human life, when

1 Ys. xlvi. 1 and 2 ; xxxii. 9-11.
2 Ys. l 1 ; etc.
3 Ys xlvi. 3.
4 Ys. xxix. 1 ; xxxiv. 7 ; l. 1 ; etc.
5 Ys. xxxii. 9 ; xlvi. 2.
6 Ys. xxxiii. 12 ; ys. xxvii. 7 etc.
7 Ys. xliii. 6.

he has done all, he has insured nothing. An element has to come in, it has to be waited or hoped for, without which he can have no result. It is the help of Ahura-Mazda. So faith is justly demanded of the Zarathushtrian by his religion—and hope besides. He is always to be hopeful.

As we observe in the above quotations, he is not to despond even in the most troublesome times. They point out the fact that Ahura-Mazda does not merely look at men in the mass and multitude but loves every one of them with a special love, hears his individual prayers and answers them, listens to his individual grievances and remedies them. As every man's soul comes from Him single and alone, so does it stand single and alone before the eye of His Boundless Love, Care and Protection. Ahura-Mazda is, as Yasna XLV. 11 says, to the faithful a friend [urvathô], a brother [barâtâ] a father [patâ].

Thanksgiving is another most important duty that man owes to Ahura-Mazda. According to the Avesta, man should render unto God that which is God's. "First of all I render unto Thee, O Ahura-Mazda! that immortality, righteousness and the dominion of weal and welfare which Thou Thyself hast given us as a reward for good deeds, words and our adoration." [1] "All these gifts (vîçpâ) of Thy Good Spirit (vaŋhêus mainyuschâ) have been offered back to Thee (dâtâ) by the thought (manaŋhâ) and deed (shyaothnâ) of the bountiful man whose soul follows the Righteous

1 Ys. xxxiv. 1.

Order.[1] "We would offer unto Thee, O Ahura-Mazda! our myazd with homage."[2] "Him we would approach with humble praises who is well known as the Lord Ahura-Mazda."[3]

It is one of the greatest desires of the faithful to be called the praiser of his Creator Ahura-Mazda [thwâ çtaotaraçchâ . . . ahurâ mazdâ aogemadaêchâ uçmahichâ vîçâmadaêchâ. . . . .)[4] Praise which is the expression of our affections and gratitude forms an essential part of his prayers. The devout Zarathushtrian sees the infinite goodness of Ahura-Mazda in all that is good. He offers therefore his grateful praises not only to Ahura-Mazda, but to every natural object, to every good human institution, to every holy person, to every moral idea. "We praise Ahura-Mazda. . . . We praise Hâvani, Rapithwina, Uzayêirina, Aiwisrûthrema and Usha hina [the five parts into which the day is divided). . . . We praise the annual festivals Maidhyozaremaya Maidhyô-shema, Paitishahya. . . And we praise thee, O Fire, together with all the fires, and good and pure waters . . . and all the plants, made by Mazda. . . . And we praise the sun, the moon, and stars. . . . We praise the Mâthra-Spenta [the Holy Word] . . . And we praise these waters, lands and plants, these places, cities, pasture grounds. . . We praise Haurvatât [health and welfare] and Ameretât [long life or deathlessness] . . . ."[5] "We praise the entire holy creation corporeal as well as incorporeal."[6] "We praise the

1 Ys. xxxiv. 2.
2 Ys. xxxiv. 3.
3 Ys. xlv. 10.
4 Ys. xli. 5.
5 Ys. vi. etc.
6 Ys. xxxv. 1, etc.

souls of the holy men and women who struggle, have struggled and will struggle in future for holiness."[1] "We praise Mithra [light or truth]"[2] "We praise thee, O thou holy Rashnu [truth] whether thou art in this world, in the sun, moon, stars or in Garônmâna. . ."[3] "We praise the fiendsmiting Sraosha [Obedience] that promotes the world."[4] "We praise the Amesha-Spentas, namely, Vôhuman [good thought], Asha-vahishta [best righteousness], Khshethra-vairya [excellent power] Spenta-ârmaiti [bountiful humility]."[5] Thus the faithful has to praise even abstract qualities. As Dr. Arnold says, "The habits of admiration [or praise] and enthusiastic reverence for excellence impart to ourselves a portion of the qualities we admire."

All those who hold in scorn and contempt the objects created by Ahura-Mazda, do not please Him. According to Yasna XXXII. 10, he is an evil teacher who declares that the world and the sun are the worst things that man can behold.

It is very necessary that we should say in this place something about prayer, which is the elevation of the soul or the mind to God, the source of our hope and an endless blessedness. In the Avesta the necessity, condition and effect of prayer are set forth in various ways.

Prayer is the great duty and the greatest privilege of the Zarathushtrian. All things that Ahura-Mazda

1 Yt. xiii. 154, etc.
2 Yt x.
3 Yt. xii.
4 Yt. xi. 1, etc.
5 Yt ii. 6 et seq.

intends for him, he brings to himself through the mediation of holy prayer : "Thou holy one ! ask of me who am the Maker, the most bountiful of all beings, the best knowing, the most pleased in granting what is demanded of me, do thou ask of me, that thou mayst be the better and the happier."[1] It is, therefore, right to ask for knowledge ; it is right to ask for grace ; it is right to ask for blessings ; it is right to ask for happiness ; it is right to ask for forgiveness.

As he must ask of Ahura-Mazda whatever he needs, so he must labour for all that he asks : "Thou dost bring (reward) to every holy person who comes (ashavanem jaçentem) with this prayer (ayaratufrita) and who endeavours to help himself (hvâvayaṇhem) with good thoughts, good words, and good deeds."[2] Prayer should be said with good attention and holy intention. "We speak forth these words and precepts with the good mind in holiness (ashem manyâ vahêhyâ) . . . . ."[3]

The Avestan prayers are the best expressions of the loving relations between God and man In them he acknowledges his Creator's power, His mercy, His glories ; he celebrates His attributes and His creations ; he implores His help and gives thanks to Him for granting it ; in them he gives expression to his humility and dependence ; he expresses his hatred against all things that are not in accordance with His Law and Will; he confesses his sins, repents of his offences,

1 Vend. xviii. 7.
2 Ys. lv. 4.
3 Ys. xxxv. 9 ; also the Avestan fragment : Vîçpaêka antare ashem upa haushtuayan fraored frakhni aôi manô zarazdâ tôid anghuyad haka.

and asks forgiveness for them. The following are a few passages illustrating what is just stated :—

"May the Absolute Ruler Ahura-Mazda grant the lasting power and strength. Verily I ask it from Thee to maintain the Righteous Order . . . ." [1] "At the time of the world's Final Change, Thou, O Ahura-Mazda! shalt come with Thy Bounteous Spirit and Thy Sovereign Power, by whose deeds the Righteous Order of the world is furthered. And Ârmaity shall reveal the ordinances of Thy Wisdom which none can deceive." [2] "O Mazda! I will ever regard Thee as mighty and bountiful . . . ." [3] "I cry unto Thee, O Lord! behold my condition, I ask of Thee help and grace as a friend (asks) of his friend. Reveal unto me through righteousness, the Good Mind's Wealth." [4] ". . . I attribute all good things to the good, wise, holy, resplendent, glorious Being, Ahura-Mazda, to whom all the best things belong, whose is the Kine, whose is Asha, whose are the stars, by whose lights every glorious object is clothed." [5] "May we be worthy of and win a long life, O Ahura-Mazda! in Thy Grace and through Thy Will may we be powerful . . . . ." [6] "We call our selves Thy praisers and Mathra-speakers; we wish to be so called; and we accept to be such. Of that reward, which Thou hast appointed for our souls, give us for this life and the next, O Ahura-Mazda! so that we may reach Thy Protection and that of the

1 Ys. xliii. 1.
2 xliii. 6.
3 Ys. xliii. 4.
4 Ys. xlvi. 2.
5 Ys. xii. 1.
6 Ys. xli. 4.

Righteous Order for ever . . . ."[1] "And we worship Him under His name as Lord, we worship Mazda dear and most beneficent. We worship Him with our bones and life . . . ."[2] "As Thou, O Ahura-Mazda! hast thought, spoken, created and done everything good, therefore do we offer to Thee, therefore do we ascribe to Thee our praises, worship Thee and bow before Thee with confessions of our debt. . . ."[3] "I renounce the shelter of the daêvas that are evil, void of good and virtue, deceitful and wicked, most like the demon of lies, most loathsome and most wanting in goodness. I renounce the daêvas together with their evils, the sorcerers and all belonging to them and all other beings of the kind; I renounce their thoughts, words and actions . . . ."[4] "Of all my sins I repent with a Patet. For all evil thoughts, words and actions which are ill-thought, ill-spoken and ill-done in this world . . . .; for all sinful thoughts, sinful words and sinful deeds, for all bodily or earthly, mental or spiritual sins, I ask, O God, for forgiveness, and repent of them all with the three words."

It is good to purge away sins by repentance and to break off evil habits by resistance.[5] If any man truly repent, it must be with a settled conviction of his guilt and a deliberate resolution never to commit it again.[6]

There are prayers in our sacred books for all times of the day, for each feast of the year; prayers for the

1 Ys. xli. 4 and 5.
2 Ys. xxxvii. 3.
Ys. xxxix. 4.
4 Ys. xii. 4.
5 Vend. iii. 40, Vend. vii. 51, etc.
6 Ibid.

dead, prayers for public and private devotions. They contain praises, invocations, blessings, instructions, exhortations, corrections, confessions and repentance of sins, deprecations, and execrations against evil.

Of all the Avestan prayers Ashem-Vohû and Yathâ Ahû-Vairyô are most important, most frequently to be recited and often in quick succession. The Hâdokht Nask highly praises the short prayer Ashem-Vohû. In this Nask Zarathushtra asks Ahura-Mazda :—" O Ahura-Mazda . . . . what is the only word which contains the glorification of all good things that are the products of Spenta-Mainyu ?" Ahura-Mazda answers : " It is the praise of holiness, O Spitama Zarathushtra." The prayer of Ahuna-Vairya is described in Yasna XIX. as wonder-working and capable of redeeming men from their mortality.

Not less meritorious nor less recompensing is the recital of the Gâthâs, the Yasna Haptanghaîti as well as other parts of the Sacred Texts. They are said to be highly worthy of being recollected and put into practice, worthy of being studied and recited, of being repeated and imprinted on the mind, ... worthy to promote the well-being of the world.[1] They are said to bring man strength, victory, health and healing, growth, progress, sanctity, protection, etc.[2] They are to be recited by the faithful not only in private for his own good, but also in assemblies.[3]

The body of our Sacred Texts is the sum of our

1 Ys. lv. 2—6.
2 Ys. lv. 3.
3 The Nîrangistân Avestan fragments.

duties and the means of fulfilling them. The reading of them invigorates the mind with prudential instructions and gives it incitement to work for that holy rectitude and for that blessed state which is acceptable to God and most desirable for man. It is a righteous act. And every righteous act of this kind is gratifying or a welcome offering to Ahura-Mazda as well as to the souls of His holy saints.[1] Hence the recital of the Avestan books comprises the greater portion of the ceremonies performed for the propitiation and glorification of Ahura-Mazda or for the gratification and satisfaction of the souls of holy men and women.

1 Ys. xxxiv. 1 and 2; Ys. xvi. 7.

"Prayer springs from the knowledge of God and the needs of our souls. So universal and so natural is the act of prayer that it seems an instinct and part of our being. . . The impulse to pray is too deeply imbedded in the human soul, finds expression in too persistent a manner and enters too intimately into the life of the race, to be erased by a mere stroke of the pen.

"Life is made up of friendships, of the mutual exchange of kindness, of love and devotion. Now in prayer we hold converse with God. We exercise towards Him the virtues of faith, hope, love, sorrow, gratitude and childlike devotion.

"Modern science has only restricted its efficacy within certain limits. It is absurd, we are told, to pray for physical benefits, nevertheless prayer is not without beneficial effect. It is an element in the development of moral life. Just as I, e.g., by going through a course of physical culture will develop the muscles and become strong. The only advantage which results is the effect of the activity upon the bodily constitution. In like manner prayer gives a special tone and strength to character. It is an important factor in the culture of the moral life. The man who prays, even though the prayer may never have obtained a physical effect, yet carries about with him the fruit of prayer. It is seen in the deepening of spiritual life, in the elevated tone of thought, in the strength and nobility of high endeavour, in the atmosphere of sweetness and light which ever seems to accompany him."—(Driscoll.)

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day:

For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friend!
For so the whole round world is everyway
Bound by gold chains about the feet of God."—(Tennyson.)

"Is not prayer a study of truth—a sally of the soul into the unfound infinite? No men ever prayed heartily

THE RULE OF HOLINESS WITH RESPECT TO HIS FELLOW-CREATURES.

Charity is one of the cardinal virtues enjoined upon the Zarathushtrian by his religion. He is taught that to love man is to love God: "He who gives admonition to one for his good, gives offerings to his religious faith in the love of Ahura-Mazda."[1] "Love each other through righteousness" was the most important admonition given by Zarathushtra to marrying men and women.[2]

The faithful has to practise universal benevolence in thought, word and deed: "Ahura-Mazda will grant him the best life who will please Zarathushtra with free gifts amongst men."[3] "Let him have money who comes to you seeking for it; let him who desires to marry have a wife; let him be taught the Holy Mâthra who desires its knowledge."[4] "As a man or a woman knows really and perfectly anything good, let him or her declare it and act upon it and inculcate it upon those who may act in accordance with it."[5] "Never may I stand henceforth as a source of destruc-

without learning something. . ." —(Emerson.)

"Yet this we may do; we may rise from our prayers, feeling that for a while we have been out of the flesh; have sent, not our thoughts only, 'winged messenger,' to the Lord's throne, but our very selves have lain at our Father's feet."—(Arle.)

"There is something in the very act of prayer that for a time stills the violence of passion, and elevates and purifies the affections. . . . We believe that he who made us cannot be unmoved by the sufferings of His children; and in sincerely asking His compassion, we almost feel that we receive it."—(Jeremy Taylor.)

"Prayer is to the penitent heart a sweet source of consolation, long even before the answer come; because a generous mind rejoices in acknowledging the obligations it desires to receive or has received, or the faults, errors, and offences which it has committed, and a candid mind delights in holy unburdenings, and an humble mind in the confession of its own capacity for doing good."—(F. S. Knox.)

1 Ys. xxxiii. 2.
2 Ys. liii. 5.
3 Ys. xlvi. 13.
4 Vend. iv. 44.
5 Ys. xxxv. 6.

tion, as a source of drought to the Mazdayasnian villages not even for my own body and life."[1] "I pray for joy and comfort (râma qâçtra) of this country. I pray for the health and happiness of you, holy men; I pray for a thousand blessings on him whosoever is good and lives between this earth and heaven."[2] "I pray for the wealth and glory of the entire creation."[3] Thus the faithful prays not for himself alone but also for the temporal and spiritual good of others.

According to the Vendîdâd, sins can be atoned for or expiated by doing charitable deeds, as, for instance, by giving one of the faithful something from one's own riches, by procuring for pious husbandmen a piece of arable land or a rivulet of running waters, by throwing bridges across streams and rivers, by killing or driving away wild beasts and reptiles and by doing other acts of benefit to the deserving. He who being entreated does not give the faithful anything out of his possessions is said to be of the drug kind, that is, wicked.[4]

We have already referred to the treatment to be given to animals.[5] They should not be dealt with cruelly, and the helpful ones should be carefully protected and nourished: "O Thou invoked Ones, Ahura-Mazda! tell me, who is known as the protector of my cattle."[6] "We who are charitable and doers of the best deeds, desire the learned and the unlearned, the rich and the poor to give protection and nourishment to the cattle."[7] Men are said to

1 Ys. xii. 3.
2 Ys. lxviii. 15.
3 Ys. viii. 8.
4 Vend. xviii. 34.
5 Chap. iii. p. 109; chap. v. 206 207 and 208 of the present volume.
6 Ys l. 1.
7 Ys. xxxv. 4.

commit sin if they give to a dog bones too hard or food too hot, if they smite a bitch with young or affright her by running after her or by shouting or clapping with the hands.[1]

THE RULE OF HOLINESS WITH RESPECT TO HIMSELF.

The rule of holiness with respect to the individual's own self is that he should preserve his own being as long as he is able and should take every care to keep his body and soul in such perfect order as may best enable him to perform his duties in this world.

The Zarathushtrian prays for a sound body, a powerful mind, a healthy soul and a long happy life: "Give me . . . . a cultivated mind, an active soul and a continually developing understanding and a long lasting virility."[2] "Our minds be full of delight, our souls full of purity and our bodies full of glory."[3]

Disease and sickness, misery and pain, death and destruction are all considered in the Avesta as most hateful: "Begone, I say, O sickness! begone, O death! begone, O pain! begone, O fever. . . . ."[4] Men of unhealthy constitutions such as the hump-backed, the impotent, the lunatic should be kept apart.[5]

Haurvatât and ameretât are the greatest blessings which the Zarathushtrian desires and thankfully receives from Ahura-Mazda: "First of all I render unto Thee, O Ahura-Mazda! that ameretât and . . . . and haurvatât which Thou Thyself hast

1 Vend. xi. 1—5.
2 Ys. lxii. 4.
3 Ys. lx. 11.
4 Vend. xx.
5 Vend. ii. 29.

given us as a reward for our holy deeds, words and worship.[1] Give, O Mazda! as your offering (draonô) the lasting gifts of welfare and immortality (mazdâ . . . . dâtâ vē ameretâtaçchâ utayûitî haurvatâç draonô.)[2]

Haurvatâṭ signifies health or welfare, and ameretât, postponement of death, deathlessness or immortality. Haurvatâṭ is derived from haurva=entire or whole, and ameretâṭ from a = not, and mar = to die or to perish.

Haurvatâṭ and ameretât are the adversaries of hunger and thirst (shudhemcha tarshemcha).[3] They represent the waters and plants which appease thirst and hunger and support the life of the animal creation.[4] "O Thou Most Bounteous Spirit Mazda! who made the Kine (the living creatures) and the waters and plants (for it), give me weal and welfare (haurvatâṭ) and long life or immortality (ameretâṭ) . . . ."[5] In short, haurvatâṭ and ameretâṭ are intimately connected with all things that are essential for the corporeal well-being. "We praise haurvatâṭ, we praise the timely seasons . . . . We praise ameretâṭ . . . . we praise the increase of flocks; we praise the abundance of corn . . . ."[6]

Haurvatâṭ and ameretâṭ also denote the moral welfare. The Mâthras, that is, the Holy Texts which are, according to Yasna LV. 2, food and clothing to our soul, are said to procure to the faithful haurvatâṭ and ameretâṭ. So haurvatâṭ and ameretâṭ represent both material and spiritual prosperity of man.

1 Ys. xxxiv. 1.
2 Ys. xxxiii 8.
3 Yt. xix. 96.
4 Yt. xxi. 6 and 7.
5 Ys. li. 7.
6 Yt. ii. 8; etc.

With a view to attain this double prosperity man has to live two lives on the earth. One of them is supported by bread. It is a mere animal-life, in which he has to satisfy his physical wants. But there is another life which really makes man, which differentiates humanity, is its specific character and distinction, and which is ministered to by things far more precious. It is the intellectual and moral life. It is the life of prudence and knowledge, of high-heartedness and charity, of truthfulness and justice, of humility and obedience, peace and tranquillity. The Avesta is undoubtedly not averse to having an abundant and magnificent supply for the bodily needs ; it positively desires and welcomes that. But at the same time the intellectual and spiritual needs are prized beyond them.[1] These are regarded as more imperious and more compelling : " He who has not gained the soul has gained nothing (nôid kahmi zazva yô nôid urunê zazva)."

We have remarked in the previous chapter that the Avesta attaches an immense importance to the mind and the will. It insists upon aquiring prudence or intellectual discernment and also upon fixing the choice not on base things but on things that are the best good of man. According to it, only men of perfect wisdom, perfect knowledge and perfect piety are fit to bring about the Restoration of the world.

Thus then we are required to call out what is highest and noblest in us. We are required to develop our mental and moral powers. We must aquire wisdom

1 History tells us that races and nations perish, more from moral than from physical failure. They disappear on account of their purely moral unfitness, in spite of all physical resources in their favour.

and knowledge; for wisdom and knowledge are allied to holiness, and wickedness and deceit, to ignorance: "To him who has wisdom these truths (things) are clear as to one who is able to discern aright with his mind. Through his good thoughts, ... he maintains the Righteous Order. O Ahura-Mazda! Such a man is the most vigorous help to Thee."[1] ". . . . May the enlightened speak to the enlightened. May we not be deceived by the ignorant."[2] In the Gâthâs we find the holy saints inquiring about all objects in nature, and yearning after a knowledge of their origin, their uses and ends. In the Vendîdâd as well as in the Gâthâs the necessity of religious knowledge is greatly urged upon us: "Let him be taught the Mâthra (the Holy Word) who comes to you desiring knowledge . . . . so that his mind may increase in intelligence and grow in holiness . . . . "[3] The Mâthras are called the guardians and protectors, the food and clothing of our souls.[4]

In the home, which was regarded by our wise legislators as the unit of society, as the central cradle and citadel of human life upon the earth, truthfulness, obedience, humility, charity and peacefulness were the qualities most eagerly invoked: "May in this family obedience (sraosha) prevail over disobedience (asrushtîm), humility (ârmaitis) over pride (tarômaitîm), charity (râitis), over avarice (arâitîm), truth (asshukhdhavâkhs) over falsehood (mithaokhtem vâchim, peace (âkhstis) over discord (unâkhshtîm)."[5] "May I

1 Ys. xxxi. 22.
2 Ys. xxxi. 17
3, Vend. iv. 44 and 45.
4 Ys. lv. 2.
5 Ys lx. 5.

renounce all disobedience and evil intention towards Thee. May I renounce all arrogance towards my kinsmen. May I keep myself free from deceiving my co-workers and from showing contempt towards my inferiors . . . . "[1]

Sraosha, signifying obedience to the Daênâ (Law) which imposes upon man the obligation to fulfil his various duties, is one of the holiest words we have in the Avesta. So too Mithra (truth) was highly exalted by the Avestans. Drug (falsehood), they believed to be doomed to utter destruction at the time of Frashôkereti.[2] In the 4th chapter of the Vendîdâd we are told that he who owes a thing to another and does not give, makes a case of stealing the thing and robbing the person. He who gives a promise or makes a contract and does not fulfil it, takes upon himself the obligation of making the damage good[3] In short, according to the Avestan saints, charity, truthfulness, justice, humility, obedience, contentment, peaceableness—all these qualities go to make up the character of the worthy man or woman, the useful person, the truly able person, who does what he can do, well, because he is what he ought to be, good ; and all these qualities we need if we want to fight the battle of life and conquer instead of being conquered therein.

Now, with regard to the physical appetites, we are to restrain ourselves from a wanton and immoderate eagerness to satisfy them. Temperance and chastity, and not gluttony and lust, are urged upon us by the

1 Ys. xxxiii. 4.
2 Ys. xxx. 10; Yt. xix. 95.
3 Vend. iv.

Avesta. Madha (intoxication = kunda) and âzí (lust or greediness) are daêvas. However, it should never be supposed that the Avestan system favours the elevation of the soul by the annihilation of the body. Undoubtedly, Zarathushtrianism does in no way ignore the body for the elevation of the soul. Like other religious systems, it does not speak slightingly and contemptuously of the body. It does not preach that a man should cast down his body so that he may save his soul; that his body is a mere clog to him. The Avestan saints believed that a man is put in trust of his body as of his soul, and that it is just as much a sin to mar the health as it is a sin to steal. All good in man comes not by doing violence to nature but by living up to the whole of his nature. In the service of God and His creatures, man altogether, and not his soul alone or his body alone, is to be employed. For attaining the highest ideals of the true, the good and the beautiful, soul and body must work conjointly. The philosopher, the moralist or the artist cannot do with the use merely of the one or the other. Our Avestan law-givers well knew all this and gave us laws for the preservation and development of both sides of our nature.

Indeed, the Avestan system is full of reasonableness and happy optimism. It bids man live and live hopefully and cheerfully. It bids him eagerly seek for, virtuously acquire and use aright all kinds of power, material, intellectual and spiritual: "I pray for that mighty power (khshathra) by which we may smite the drug (evil)"[1] "Give me abundant glory, abundant

1 Ys. xxxi. 4.

nourishment, abundant riches, a cultivated mind and an active soul. . . . . "[1] Chiefly in the Gathâs we read that Ratavô, Mazdâoçchâ-ahurâonghô, Saoshyantô and Zarathushtrôtemâo, were continually seeking the kingdom of power, the kingdom of order and law. They were continually seeking the kingdom of intellect and heart, to teach the ignorant and uphold the weak. Our Prophet's father Pourushaspa was a man of high rank and position. He was very rich. Zarathushtra's father-in-law Frashaostra and his son-in-law Jâmâsp were both ministers holding great power in the kingdom. Among his most intimate friends and followers was Vishtâsp, one of the richest and most powerful kings of the time. In Vendîdâd III. 2 and 3, the earth is said to feel the greatest joy if a house is erected on it where the wife, the child, virtue, cattle, fodder, fruit and every kind of blessing thrives. She is most happy if the faithful sows corn and fruit-trees, when on her surface there are many flocks and herds.[2] "O thou man! who dost not cultivate me . . . . thou shalt always stand begging for food at the door of others and the refuse of the bread will be given unto thee by those who have plenty of food and wealth."[3]

It may thus have been seen that according to the Avesta the more power the better, the more riches the better, the more food the better. Riches and plenty are the gifts of God to human industry. It is therefore certain that the notion that there is something holy in poverty and

1 Ys. lxii. 4 and 5.
2 Vend. iii. 1-6 and 22-27.
3 Vend. iii. 29.

want, something pleasing to God in starvation and misery, is about as unzarathushtrian as it is irrational.

That voluntary deprivation of food which is practised by religious devotees, chiefly among the Jews, Catholic Christians, Mohammadans, Hindoos and other peoples of the East, is quite foreign to the Zarathushtrian teaching. Every Zarathushtrian is, on the contrary, required to supply himself and his cattle with a sufficiency of the richest and the most nourishing food: "He who sufficiently fills his body with meat, is more filled with good thoughts than he who does not; the former possesses a good memory and becomes more learned; he is superior to the latter by the value of an asperena . . . . He can fight against the attacks of the daêva Astô-vîdhôtu (the bone-breaker); . . . . against the winter fiend clothed in the thinnest garments, against the impious fasting Ashemaogha."[1] "He who does not eat, has no strength to do sufficient works of holiness . . . . The whole material world lives by taking food; without food it dies."[2] Even the greatest criminal should be regularly supplied with food.[3] The faithful rejoices the earth if he sows most grass and builds a house on it in which the cattle continue to thrive.[4] The pangs of hunger and thirst are, according to Vendîdâd VII. 70 and 71, the worst of bodily pains, which should on no account be inflicted on man. The thought of fasting and mortifying the flesh never enters the mind of a true Zarathushtrian. The idea of self-torture occurs nowhere in his Scriptures.

1 Vend. iv. 48 and 49.
2 Vend. iii. 33.
3 Vend. iii. 18-21.
4 Vend. iii. 3 and 23.

Late rising and indolence or sloth, which are the principal source of poverty, beggary and misery, are held in utter abhorrence. Early rising is considered as one of the most important duties of man: "O Spitama Zarathushtra! the cock Parodars lifts up its voice at the break of dawn, and says, 'Arise, O men! praise the best purity and destroy the daêvas. Otherwise Bushyāçta daêva (idleness), the long-handed, will come and tempt to sleep the whole of the material world as soon as it has awoke. O man! a long sleep does not behove you.'[1] After cock-crow the man lying in bed says to his bed-fellow, 'Arise . . . . for anyone of the two who rises first, enters the best world.'"[2] Thus the cock Parodars announces the coming of dawn and sets the living world to activity. It crows away from us long unnecessary sleep; it crows away idleness or procrastination. Hence Parodars has come to be the most favoured of birds amongst Zarathushtrians. The present of a pair of Parodars is highly valued: "Anyone who piously gives one of the faithful a pair of Parodars, O Spitama Zarathushtra! the present is as valuable as if he had given a house having one hundred pillars . . . ."[3]

Our sacred authors saw with their superior power of spiritual discernment that cattle-breeding and agriculture were the noblest and the most powerful of weapons against plunder and robbery, against all sorts of disorder and confusion arising from the nomadic life which was then prevalent amongst the

1 Vend. xviii. 23 and 24.
2 Vend. xviii. 26.
3 Vend. xviii. 18.

people, and that to breed cattle or to sow seed is to sow and cultivate prosperity, piety and peace. They therefore exhorted their people to follow the good occupation of the husbandman or the herdsman: "O Creator of the corporeal world! what is it that promotes the Mazdayasnian Religion. It is the abundant sowing of corn that is promotive of the Mazdayasnian Religion, O Spitama Zarathushtra!"[1] "He who sows corn, sows holiness (asha); he advances and fattens the Religion of Mazda . . . ."[2] All daêvas are said to disappear as soon as barley grows, increases and ripens.[3] The earth is most joyful if on it there is greatest increase of thriving flocks and herds, if on it there is abundance of grass and fodder for them.[4]

The healthy influence of this upholding of a life of activity is seen in the mining industry of the Avestan people. They dragged the shapeless ores from the ground and converted them into power under their hands. Metals were dug out and turned into implements of war, of agriculture, household utensils, etc.

Thus the Avesta tells us that labour is divine. Ahura-Mazda has blessed it and man should honour it. The Avesta exhorts him to be diligent and possess abundance of material wealth. To make it under Ahura-Mazda's order is a necessity and a duty. To make plenty of it is right. To turn the earth and the stone into food and wealth is a unique prerogative of man which allies him to God. In the satisfying of his merely animal hunger, in his very eating to live

1 Vend. iii. 30 and 31.
2 Ibid.
3 Vend. iii. 32.
4 Vend. iii. 4 and 5.

on earth, he must stand apart from all the lower animals. The hungry beast takes its food where it it can and how it can. It recognises no right and power but that of its own bodily appetite. But man should possess and use things for his wants. His food, his power and riches must come to him through his industry, patience, perseverance, and courage. They must come to him only as the honest rewards of the exercise of these excellent qualities. Even in the first provision for his animal needs man finds himself under spiritual discipline and spiritual trial.

Undoubtedly, the religion of Zarathushtra condemns the quest after material or earthly welfare alone: "Do not acquire the riches of the material world at the cost of the spiritual world. For he who destroys the spiritual world in order to obtain the riches of the material world shall possess . . . . neither the Celestial Light nor the Paradise of me Ahura Mazda."[1] Wealth or possession is held superior to poverty. But with great possession and power (khshathra-vairya) mercy and charity are also earnestly and eagerly invoked: "We invoke khshathra-vairya (excellent power); we invoke metals (one of the means of acquiring power); we invoke mercy (marzdikâi) and charity (thrâyô-drighûm)."[2] Ârmaiti (humility) in the faithful is much desired by Ahura-Mazda: "Those who desert Ârmaiti (humility), O Thou Omniscient Mazda! that is beloved of Thee, and through ignorance of the Good Mind do evil deeds, from them Asha (holiness) departs like the red

1 Tahmurasp's Fragments 90-93. Yt. ii. 2 and 7.

khrafstras."[1] "If a man," says one of the Avestan fragments, "thinks humbly of himself, then I who am Ahura-Mazda, will fill his soul with joy and lead it to Heaven, to endless light."

Yet, we should not forget that the Avesta does not labour to deaden or in any way weaken our bodily appetites and worldly desires. It does not strive like some creeds to eradicate the instincts and affections which are proper to humanity; it does no violence to any of our natural duties and relationships. We are not required to be dwellers in woods, separated from the affairs of the world; but we are to live a happy social life; we are required to make life pleasant with a wife, with children, with men and cattle, with riches and comforts, with power and influence. We are required to have the opportunities and conditions of the best and fullest life which we are capable of and which can be secured by association and self-restraint. There are several passages in the Avesta which recognise the fact that it is only in association with others that we can develop our nature and expand it to its full extent. They implicitly discard the false individualism which deludes us with the fancy that we are isolated independent units, made for an isolated independent happiness. They teach us that our happiness does not lie in the well-being of our solitary self but in that of the whole community to which we belong: "Give me . . . . a wakeful offspring, helpful and supporting, virtuous and intelligent, ruling and presid-

1 Ys. xxxiv. 9.

ing over meetings and assemblies, possessing power and influence, clever, delivering men from misery and woe, as strong and brave as a hero, an offspring that may promote my family or house, my borough, my city, my country and its religion."[1] "May in this house or family flocks, herds and men increase! May there be a swift horse and a strong chariot! May there be in this house a man who rules an assembly."[2] "O Spitama Zarathushtra! he who has a wife, is far superior to him who has no wife; he who has a family, is far superior to him who has not; he who has children, is far superior to him who has none; he who possesses riches is far above him who has no riches."[3]

From the last quotation it may be seen that in the Avesta no state of life is considered better than that of matrimony, the state in which a man has a second self in whom he may repose his trust, to whom he may confide all his aspirations, difficulties, and disappointments; with whom he may share his joys as well as sorrows; through whom he may do good service to society by enriching it with good sons and virtuous daughters whom he trains up in the good path which shall make their memory blessed. In the eyes of our scriptural writers, it is one of the greatest sins that men commit, if they allow maids to remain long without husbands: "This is the worst of all deeds that men and oppressors do, when they keep maids for a long time in an unmarried state and

1 Ys. lxii. 5.
2 Yt. xiii. 52.
3 Vend. iv. 47.

destroy their happiness by not procuring for them good husbands."[1]

A woman as well as a man should especially possess wisdom, piety, chastity,[2] fidelity, and sincere love in order to draw near, attract, or win the hearts of each other and live united together in ease and felicity: "We offer praise and homage to the housemistress, holy and guiding aright. We offer praise and homage to the holy woman promoting good thoughts, words and deeds, receiving her instruction well and obedient to her husband . . . ."[3] "Grant us this boon," the unmarried maidens pray, "that we may obtain young and handsome husbands who may treat us with kindness all our life, and give us offspring—wise, learned, ready-tongued husbands."[4] "O thou Pouruchista! O thou young daughter of Zarathushtra! him they will give thee as thy husband who is most devoted to the Good Mind, to Righteousness and to Mazda. So with thy usual wisdom, piety, and humbleness always take his counsel and act with justice."[5] Zarathushtra admonishes brides and bridegrooms: "Love each other through righteousness; for that (mutual love) alone will bring to you a happy life."[6]

Maid and man should possess not only the abovementioned mental and moral qualifications to recommend themselves one to the other but also physical charms. The former should in the first place be pure and of good birth; she should have a strong

1 Yt. xvii. 59.
2 Vend. xiv. 15.
3 Gâh iv. 8 and 9.
4 Yt. xv. 40.
5 Ys. liii. 3.
6 Ys. liii. 5.

body, a beautiful form, a tall stature, a well-shaped breast, a slender waist and so forth.[1] For the latter it is desirable that he should possess beauty, strength, virility, energy, swiftness, tallness, bright clear eyes, long arms and small heels.[2]

The Avestan System does not preach polygamy. Already in its own times it had discerned the proportion in which the two sexes are born ; it decreed that a man should have but one wife. The Vendîdâd speaks of a wife and not of wives.[3] Nor does our religion commend infant marriages. A young girl is fit for giving in marriage to a godly man after she has past her fifteenth year.[4] The same age is esteemed as the ideal age for men to marry at, the time when they attain to full vigour and puberty.[5] Marriage is one of the most inviolable contracts. By the law of the Vendîdâd every legitimate human contract, whether it be verbal contract, written contract, man-contract or any other kind, is inviolable; and in case of a breach, not only the parties concerned but even their relatives are held answerable.[6] The marriage contract between a man and a woman should be ratified and confirmed by the religious ceremony performed by two officiating priests. The ceremony partly consists in the priest asking the mutual consent of the couple contracting the marriage and of their relatives. But the greater part of the ceremony is made up of admonitions and

1 Visp. ii. 7 ; Yt. v. 127 ; Yt. xvii. 11, etc.
2 Yt. xvii. 22 ; Yt. viii. 13 and 14 ; Yt. xiv. 17.
3 Vend. iii. 3; iv. 44 and 47 ; xiv. 15.
4 Vend. xiv. 15.
5 Yt. viii. 13 ; Ys. ix. 5.
6 Vend. iv. 2-16.

benedictions showered upon the bride and the bridegroom by the two priests.

The husband is called nmânô-paiti[1] or aŋhvaçchâ[2] (household-lord or the master of the house) and the wife called nmânô-pathnî[3] or aŋhvîçchâ[4] (house-wife or the mistress of the house). From these titles it is perfectly clear that the distinction of rank between husband and wife was destroyed under the Avestan system. The woman was not inferior to the man. As among other eastern nations, the wife was not a mere chattel. She was not to be made the slave of every bad purpose, not to be tyrannised over and debased by the strong arm of man. Our religion does not forbid freedom of choice to the woman. She is to find (vindâma)[5] and choose a husband who may treat her kindly. (Yat nmânô paiti vindâma . . . . yô nô huberetâm barat . . . .)[6] She strives with her husband to be equal or superior to him in love.[7] If the wife be as fit as her husband to take charge of their estate or officiate as priest, either of the two may manage the estate and is privileged to perform the priestly functions.[8] Both husband and wife have a right to be educated. The woman as well as the man should acquire and impart knowledge! "Give to us Mazdayasnians, the desire and knowledge of the straightest or the most righteous path, to us friends, men and women as well as boys

1 Vend. vii. 41; Vend. xii. 7; etc.
2 Ys. xxxii. 11.
3 Vend. xii. 7; etc.
4 Ys. xxxii. 11.
5 Yt. xv. 40.
6 Ibid.
7 Ys. liii. 4.
8 The Aîrpatistân Avestan fragments:—katârô athravanem parayâd nâirika vâ nmâno-paitis vâ? yezika vâ gaêthau vîmâ katârô parayâd? nmânô-paitis gaêthau nâirika parayâd. nâirikâi gaêthau vis nmânô-paitis parayâd. Yô (zi) anyahê nâirika anahakhtô athaurunem paranghâiti.

and girls, teachers and disciples (aêthrapaitis and aîthravas) who think well with a view to removing (man's) misery, calamity. . . . . "[1] "As man or woman knows really and perfectly anything good, let him or her declare it and put it into practice and teach it unto others who may act according to it."[2] The souls and fravashis of holy women as well as holy men, of holy husbands as well as holy wives, are without distinction praised and invoked together by the faithful for their having struggled against and conquered evils.[3] The Zarathushtrian husband and wife are both to live together, together have they to rear the issue of their union; both of them are to work together and do good in this world and together are they to meet in the next to part no more.[4] Thus marriage is a union not merely between two creatures but between two souls, the aim and end of which is to perfect the nature of both, to give to each sex those excellent qualities in which it is naturally deficient.

Children are considered in the Avesta as the greatest blessings granted to man; and childlessness is represented as a great curse, as a great punishment for having committed crimes: "Give me, O Âtar! an offspring, strong, steady, firmfooted, watchful, wakeful, energetic offspring. . . . ."[5] "He who has children is far superior to him who has none."[6] "Childless is the abode wherein the contract-breaker and the wicked

1 Ys. lxviii. 12 and 13; etc.
2 Ys. xxxv. 6.
3 Ys. xxvi. 7-9; xxxix. 2; Yt. xiii. 155; etc.
4 Vend. iii. 3; Ys. xxvi. 7-9; Ys. xxxix. 2; Yt. xiii. 155; and the above given Afrpatistân and Nîrangistân Avestan fragments; etc.
5 Ys. lxii. 4 and 5.
6 Vend. iv. 47.

man who torments the holy, live. . . . . "[1] "She who unlawfully eats the Haoma offering or draôna (drun), does not become the mother of an offspring virtuous and as worthy as the Âthravan."[2]

Zarathushtrian parents ardently desire to have children who are physically, mentally and morally strong, and capable of enjoying life and making it a success for themselves and their fellow men : "Give me" says the faithful in Yasna LXII., 5, "a wakeful offspring, helpful or supporting, virtuous or intelligent, ruling and presiding over meetings and assemblies, possessing power and influence, clever, delivering men from misery and woe, as strong and brave as a hero, an offspring that may promote my family, or house, my borough, my city, my country and its religion." Children should be legitimately born ;[3] and they should be carefully nurtured.[4] Children, whether boys or girls, should be given a good education. We read in the Avesta of teachers and disciples (Aêthrapaitis and Aêthrayas), of learning and teaching, of desiring and acquiring knowledge and wisdom : "And to us Mazdayasnians. . . . to us friends, teachers and disciples, men as well as women, boys as well as girls, ... give the desire and the knowledge of the most righteous path."[5]

Before the age of fifteen the child, either boy or girl, should be invested with the sacred girdle (Av. aiwyâonghanem=kusti) and the sacred shirt (Av. anabdâta=sudreh).[6] The kusti is made up of seventy-

1 Yt. x. 38.
2 Ys. x. 15
3 Yt. xvii. 58.
4 Yt. v. 2.
5 Ys. lxviii. 12 and 13.
6 Vend. xviii. 54 and 58 ; the Nîrangistân Avestan fragments ; Ys. ix. 26.

two threads of white wool ; and the sudreh, of cotton purely white.

The ceremony of the investiture is the first important religious ceremony performed over a child. The Avestan people have, with a prudence peculiar to themselves, fixed the time of admission of youths into the religion and community at an age when they have become capable of understanding the difference between right and wrong. The initiation ceremony is interesting enough to bear a short description. It is called Navjôt. Navjôt is correctly speaking navazaota. In the Avesta nava means new or fresh, and zaota signifies one who invokes the Supreme Being Ahura Mazda, offers Him prayers, earnestly asks His help, etc. Hence, navjôt or navazaota signifies a new worshipper of Ahura-Mazda, a new follower of the Mazdayasnian religion, or a new member of the Mazdayasnian community.

When the boy or girl has cleansed the mind by reciting the prayer of repentance (Patet), and the body by a bath (nhân, snân), it is conducted into the presence of the officiating priest. Behold the cleansed child sitting covered with a fine purely white linen cloth before the joyous assemblage of relatives, friends and priests. It sits facing the east, the emblem of light, to denote its alliance with God. The officiating priest and the other priests have also to recite the Patet. Then the officiating priest requires the child to make a declaration of the faith it desires to adopt, whereupon the child says: "Most true, full of wisdom and good is the Mazdayasnian religion which Mazda (God) has sent through Zarathushtra to this world.

This is the religion of Ahura-Mazda brought to man by Zarathushtra "

After this the priest clothes the child with the sudreh, reciting at the same time the prayer of Yatha-Ahû-Vairyô. Over the sudreh he ties the kusti round about the waist of the child's body. The kusti is tied round the waist three times. While tying the kusti, the priest and the child have to say the prayers of Ahura-Mazda-Khodâi, Ashem-Vohû, Yathâ-Ahû-Vairyô and Jasa-Mê-Avanghê-Mazda (the confession of faith). The priest, having recited a prayer in praise of Ahura-Mazda, of holy men and holy women, of purity and truth, concludes the ceremony with blessing upon the child and its parents or guardians. From that time forward, the new Zarathushtrian should always keep on his body the sacred shirt (sudreh) and the sacred girdle (kusti), the symbol of the Zarathushtrian religion, the spiritual tie which binds together the followers of Zarathushtra. A man or a woman commits sin, if after the prescribed age he or she walks about without putting on the sacred girdle and the sacred shirt.[1]

The sacred shirt and the sacred girdle serve the Zarathushtrian as perpetual monitors. The white clean shirt made of cotton and the white clean girdle of the wool of sheep, the most harmless animal, serve to remind him constantly of his religious obligation to keep his heart ever white or pure. The kusti round his waist is to continually caution him that he should always gird up his loins with the Daêna (Law or

1 Vend. xviii. 54 and 58; the Avestan fragment:—hishemnô vâ aunghânô vâ baremnô vâ vazemnô vâ aiwyâstâ athâ ratufris.

Religion) of Mazda, obey, protect and promote it." [1] The three circles of the kusti round his waist are to incessantly keep before his mind the three circles of humata (good thought), hûkhta (good word) and hvarshta (good deed) within which the Daênâ commands him to remain.

The Zarathushtrian has to unbind and rebind the kusti.[2] Whenever he does so, he has to say prayers praising God and goodness and renouncing evil. The prayers he has to recite are as follows :—

Ashem-Vohû :—" Holiness is good ; it is the best of all good. Holiness is happiness. Happiness is due to him who is best in holiness."

Yathâ-Ahû-Vairyô :—" As (is) the will of the Lord (God), the righteous person (is) in accordance with the Divine Order, an upholder of good-minded actions in this world for Mazda and (a supporter of) the kingdom for Ahura (on earth) which offers help and protection to the poor."

Kêmanâ-Mazdâ :—" Whom hast Thou, O Mazda ! appointed to protect me, when the wicked seek to injure me ? Whom except Thyself, Thy Âtar (Fire) and Vôhuman (the Good Mind), O Ahura ! by whose deeds the Righteous Order of the world is preserved and promoted ? Reveal unto me that (desired) knowledge of Thy (holy) Religion (Law).

" Who will successfully protect all existing things by means of Thy doctrine ? Clearly (chithrâ) reveal unto me a lord who is to instruct us for both the worlds. May Sraosha (obedience) with Vôhuman

1 Vend xviii, 1, et seq. Ys. ix. 26. 2 Yt. i. 17.

(goodmindedness) come to him whomsoever Thou, O Mazda ! pleaseth.

"Protect us from our tormentors O Mazda and Spenta-ârmaiti ! Be smitten and destroyed, O fiendish offspring ! . . . . Perish, O drug ! Perish away to the northern regions so that the holy settlements may never become subject to death and destruction. Praise (be) to piety and prosperity."

Ahura-Mazda-Khodâi :—"May Ahura-Mazda be the Lord or the Ruler over all, and Ahreman (Angra-mainyu, the evil spirit) be powerless, be driven away, be smitten and defeated ! May Ahreman, the daêvas, the druges, the sorcerers, the wicked, the Kavis, the Karapans, the oppressors, the sinners, the apostates, the enemies be all vanquished and smitten ! May evil kings never be ruling (over us) ! May the enemies be driven away and unsuccessful! O Lord, Ahura-Mazda! I renounce and repent of all sins, all evil thoughts, evil words and evil deeds, whatever evil I may have thought, spoken, and done, whatever evil that may have sprung through me in this world. All the sins relating to thought, word and deed, to body and soul, to the corporeal as well as the incorporeal world, I repent of and renounce."

Jasa-Mê-Avangê-Mazda :—"May Mazda come to my help. I am a Mazdayasnian ; I prefer to be a worshipper and praiser of Mazda and believer in Him according to the lore of Zarathushtra. I praise the well-thought thought, the well-spoken word, and the well-done deed. I praise the Mazdayasnian religion which drives away dissensions, which promotes peace, which promotes self-devotion, which is the sublimest,

the best, and the most attractive of all religions which exist and shall come into existence in future, which is the religion of Ahura sent through Zarathushtra. I attribute all good things to Ahura Mazda. Such is the praise of the Mazdayasnian religion."

These short prayers evoke pious sentiments such as purity, charity, faith, dependence, fidelity and gratitude. Through them, the faithful recollects his Creator Ahura-Mazda, his Prophet Zarathushtra, and his duties towards them. He praises and invokes them ; he praises and ardently desires to practise virtue; he repents of all sins committed voluntarily or involuntarily, knowingly or unknowingly ; he abjures Ahreman or Angra-Mainyu (the evil spirit); he abjures all sorts of vices and wicked persons. As these prayers are to be recited by him several times in a day while unbinding and rebinding the kusti, they become to him a continual aid in keeping vividly before his mind pure and noble thoughts and to repel, dismiss and protest against, with indignation and reproach, all evil thoughts which, if recognised and cherished, ripen into principles and actions. And by this continual aid, the mind learns to run easily into the channel of purity.

Such is the institution of sudreh and kusti. It is an institution, salutary and full of significance, that has come down to us from the remotest antiquity. It is a bridle to guilt. We can easily see the necessity and use of this institution, if we but consider the enjoyments of this world with which we are surrounded, if we consider how difficult it is to remain firm under the temptations and seductions of the world,

if we consider how we feel remorse at our offences at one moment and make resolutions of amendment, yet at the very next we have transgressed again. Our institution of sudreh and kusti with the prayers attached to it is the fitting remedy to continually impart to the mind and will a safe and vigorous impulse in the direction they most need. It is to call our mind back from the bustle and fever of the world and to bring before it a picture of purity and peace and by so doing to sober its high ambitious thoughts and its great fears and anxieties. Indeed, the practice exerts a high influence if it is duly observed.

A counterpart to the old adage: "Cleanliness is next to godliness" is to be found in our Scriptures. "Purity is for man next to life the best" (yaozhdâo mashyâi aipî zâthem vahishtâ). As is the Creator Ahura-Mazda light, truth and purity, so must His worshipper be enlightened, truthful and pure. He must be wholly pure. He must be pure physically no less than morally; because God has so combined the moral and physical order that a subversion of the latter necessarily occasions a change in the former. Many of the phenomena of the spiritual life spring from physical causes. Our soul is very much dependent upon our body which is a very delicate and capricious instrument. The reaction after hard work, atmospherical disturbances, different seasons of the year, all of them tend to bring forth many moral results without the intervention of actual pain or positive remedy. The mind is oppressed and debilitated by bodily sickness or indisposition. Our mental

illness, sorrow, vexation, irritability, etc., very often come from nerves, indigestion or other bodily disorder. We very often find men of weak health becoming querulous, self-willed and egotistic. Our ill deeds entail not only mental sufferings such as remorse, shame, etc.; they also give bodily illness and ailment. Both bodily and mental sufferings are natural signs of disorder or excess. Both bodily and mental infirmities we are required by the Avesta to defend ourselves against, and to bring about the restoration of the right order and harmony which should rule our life.

The Vendîdâd gives us sanitary rules for bodily life. It bids us take the minutest care of the body. Severe penalties are prescribed for all sorts of abuses of the body and every kind of violence to it. Debauchery,[1] unnatural offences,[2] miscarriage,[3] causing wounds[4] and taking life[5] are all denounced as most heinous crimes. The woman in her monthly sickness or in child-bed is required to be kept in a quiet place separated from all things and objects in the house. So long as she is in that state, she should remain apart from her husband as well as other persons in the house; take her meals, keep her clothes, and have her particular seat separate.[6] All work is forbidden to her during that sickness.[7] As soon as she gets entirely free from it, she should thoroughly cleanse her body, resume her work, do her duties and say her prayers as before.[8]

1 Ys. ix. 32; Yt. xvii. 58; Vend. xviii. 62.
2 Vend. viii. 26-32; Vend. xv. 9-12; Vend. xviii. 45 and 46.
3 Ibid.
4 Ys. ix. 29-31; Vend. iv. 30 et seq.
5 Vend. iv. 39-41.
6 Vend v. 45-56; Vend. xvi. 1-6.
7 Vend. v. 59.
8 Vend. v. 56 and 59; Vend. xvi. 8-12.

The faithful is obliged to take every possible precaution to keep away bodily impurities. He is required to make an entire or partial ablution, to wash at least those parts of his body which mostly remain uncovered several times in a day. Every rite or ceremony should be preceded by an ablution. Our religious system fully impresses the important fact that soul and body are intimately connected and mutually affected, and therefore the cleansing of the soul should go side by side with the cleansing of the body. The faithful is not to perform any act of purifying his mind or soul before securing or making himself certain of the purity of the body.

We well understand the importance of preserving, by unremitting care and attention, the cleanliness of the skin. The skin, like the kidneys, the bowels, and the lungs, constitutes an outlet by which most of the waste matter is removed and thrown out of the system. The particles of dust always floating in the air are prone, especially in warm climates, to stick to the clammy skin and by stopping up the pores, pave the way for those diseases of the skin which are so loathsome to look at, and so painful to endure. It is, therefore, most necessary that the skin be kept pure, supple, and free from extraneous particles of dirt, by the free and frequent application of water which is a ready means always at our service.

Since the skin is also one of the channels through which outward impurities are absorbed into the system, touching a corpse, a carcase or any dead object has been represented in the Vendîdâd

as most dangerous to man.[1] When a man or an animal dies, the drug nasu, that is, the evil decomposition, attacks the dead body.[2] If a man or a thing then happens to come into contact with the body, the drug nasu is said to rush upon that man or thing with pollution, infection, and corruption.[3] The man so defiled should go to an open place, a plot of ground separated from the rest by twelve furrows.[4] The plot should be the driest and the cleansest and the least frequented by men and cattle.[5] It should be void of plants, trees and fire.[6] Within that enclosed space nine deep holes should be dug to receive and suck up the impure water and the purifying substances[7] falling from the polluted body while being applied.[8] On such a plot of ground the defiled man should undergo the elaborate process of purification called Bareshnûm, a word which signifies in the Avesta the topmost part of the head, the part which should be cleansed first before all others except the hands. Having removed the uncleanliness, he should perfume his body with some sweet-smelling plant or substance and put on clean clothes. He cannot mix with other people ; he cannot touch any person or thing before taking three more baths, each at the interval of three days. The complete purification of the defiled man takes in all nine days.

The drug nasu, that is, the infection arising from

1 Vend. vii. 6-9, 23 and 24, 56-58.
2 Vend. vii. 1-5.
3 Vend. vii. 6 et seq.
4 Vend. ix. 2-11
5 Vend. ix. 2 and 3.
6 Vend. ix. 2-5.
7 Earth and Gômêz were also used by the Avestan people to purify the body. According to medical opinion they both contain purifying properties. Gômêz is used in our own times as a purifying substance even in some parts of Europe.
8 Vend. ix 6 et seq.

putrefying dead matter envelops with pollution, infection and corruption all objects, natural and artificial, as it does the living human body. Cattle, corn, fodder, wood, trees, houses, vessels, bedding, pillows and many other things are all capable of becoming unclean by it.[1] They are unfit for use so long as they remain polluted. They need cleansing. Their purification should vary with their capacity for absorbing and retaining pollution, with their hardness or softness, with their dryness or moistness.[2] If an unclean garment be of leather, it should be washed three times ; but if it be made of cloth, it should be washed six times.[3] An unclean vessel of gold, silver or any other metal can be cleansed again but if it be of wood, earth, or clay, it remains unclean for ever and ever.[4]

THE RULE OF HOLINESS WITH RESPECT TO THE ELEMENTS.

Inexpiable is the sin that a man commits by bringing a corpse, a carcass, or any impure object in contact with the elements most essential for the support, preservation and promotion of life.[5] If a corpse be found in the water of a well, a pond or a running stream, the water is not fit to drink until the corpse is removed, and a great part of the water of the well or the stream is drawn off.[6]

Of all purificatory ceremonies, the purification of polluted fire is highly important and interesting. Small chips of sandalwood are held over an unclean

1 Vend. vii. 10-15, 28-35, 73-77 Vend. xi. 1 and 2
2 Ibid.
3 Vend. vii. 11, 12 and 15.
4 Vend. vii. 73-75.
5 Vend. vii. 25-27.
6 Vend vi. 26-41 ; etc.

fire in such a manner as to kindle them by its heat. After a new fire is in this manner produced from the impure one, the latter is taken away, dispersed and extinguished.[1] Again, by means of the heat of this first new fire, another bundle of sandalwood is ignited, and another fire is produced from it, and the first new fire is then taken away, dispersed and extinguished.[2] Each of the new fires is treated in the same manner until the ninth is reached which, "being derived from the impure one, through seven intermediate fires, more and more distant from the original impurity, represents the fire in its native purity."[3]

As we have seen in the preceding chapter, fire is the universally recognised symbol of the Divinity; for fire is light: and light represents Ahura-Mazda (God). Fire being such, it is the greatest sin to pollute it. According to Vendîdâd VIII. 74, the man who cooks nasu (any dead matter) in a tripod with fire under the cooking vessel (of earth, clay or metal), should be killed at once, the tripod (uzdânem) should be taken off the fire, and the fire defiled by coming into contact with the tripod in which the nasu was being cooked, should be purified in the manner mentioned above. Greatest is the merit acquired by him who purifies such an impure fire.[4]

Fire is said to become impure not only by being brought into contact with such foul substances, as nasu, impure liquid (spit or urine), or dung, but also by

1 Vend. viii. 75 and seq.
2 Vend. viii. 76.
3 Vend, viii. 77 et seq.
4 Vend. viii. 81 and 82.

worldly uses.[1] The fires used by the brick-maker, the chunam maker, the potter, the glazier, the goldsmith, the silversmith, the blacksmith, fires used on the field of battle, on the hearth of a priest, a king, or an ordinary man, all become more or less impure.[2] There are in all sixteen kinds of impure fire mentioned in the Vendîdâd of which the fire on our hearth is the least impure.[3] The man who purifies and brings them to their proper place or lawful abode called Dâityô-Gâtu (Dâd-gâh), makes himself worthy of obtaining reward in the next life in proportion to the impurity removed.[4]

Hence according to the Avesta, above the ordinary fire there are other purer ones, of higher and the highest grades, and these should be kept and maintained in fit places (Daityô-gâtu). From the statements of Vendîdâd VIII. it seems clear that the restoration of fire to its original purity as well as its maintenance in the purest state was regarded as a highly meritorious act. The sacred fire is to be supplied with fragrant wood and incense: "O Spitama Zarathushtra! if anyone bring piously unto the fire wood of Urvâsna, Vohûgaona, Vohûkereti or Hadhânaêpata or any other fragrant wood, the fire of Ahura-Mazda shall go and kill thousands of daevas (impurities) . . . . wheresoever the wind shall carry the perfume of the fire".[5] Thus the extant Avesta enables us to trace the origin of our fire-temples to the remote Avestan age. The accounts of later writers establish the fact that in historic times there were consecrated

1 Vend. viii. 81 et seq.
2 Vend. viii. 83 et seq.
3 Vend. viii. 81-96.
4 Ibid.
5 Vend. viii. 79 and 80.

places where the sacred fires were continually fed and watched by the priests.

Truly there is hardly any other form of worshipping God that can affect the soul so powerfully as the homage paid by the Zarathushtrian to fire, as the purest visible symbol of the invisible Divinity. What awful veneration does he feel in its presence for the Great Creator! How pure are the thoughts and how pious are the feelings, that inspire him while standing before the fire altar! He forgets all earthly considerations and is united with God. He thinks within himself: "If this fire on this vase before me, though so pure in itself, though the noblest of the creations of God, and though the best symbol of the divinity, had to undergo certain processes of purification, had to draw, so to say its essence—nay, its quintessence—of purity, to enable itself to be worthy of occupying this exalted position, how much more necessary, more essential and more important is it for me, a poor mortal who is liable to commit sins and crimes, and who comes into contact with hundreds of evils, both physical and mental, to undergo the process of purity and piety, by making my manashni, gavashni, and kunashni (thoughts, words and actions) pass as if it were through a sieve of piety and purity, virtue and morality, and to separate by that means, my humata, hûkhta, and hvarshta (good thoughts, good words and good actions) from dushmata, duzûkhta, and duzvarshta (bad thoughts, bad words, and bad actions), so that I may, in my turn, be enabled to acquire an exalted position in this as well as in the world to come."[1]

1 F. D. Karaka, "History of the Parsis," vol. i.

Thus the Zarathushtrian is filled with noble aspirations and pious resolutions to cultivate the purity of his soul and body, to practise piety and to perfume and illumine the world around him with his good and glorious deeds, like the all-brilliant fire before him which spreads its light, purity and fragrance round about itself.

The preservation of the purity of the earth is urged on the faithful equally with that of fire and water. Since the maintenance of all things on the face of the earth depends chiefly on the purity of the earth itself, it is obligatory on the part of the Zarathushtrian to keep it as free from pollution as lies in his power. The Vendîdâd is very particular on the point of preserving our kind Mother Earth from defilement through contact with the dead.

It is sinful to bury or burn the bodies of the dead.[1] It is sinful to deposit them in enclosed sepulchres.[2] It is sinful to keep them in our houses unless there be an unsurmountable difficulty in carrying them to the proper place.[3] It is sinful to keep them in the houses of the worshippers of Mazda longer than is indispensably necessary.[4] If it be made known to a worshipper of Mazda that a dead body is buried, and if he does not disinter it, he commits sin the gravity of which is in proportion to the length of time he allows it to remain under the ground.[5] Even if a man let fall and remain on the earth, a bone, a nail, hair, or any like thing, he commits sin.[6]

1 Vend. iii.8 and 9; vii. 25 and 26; viii. 73 and 74.
2 Vend. iii. 9.
3 Vend. v. 10-12; viii. 1-11.
4 Vend. v. 13 and 14.
5 Vend. iii. 36-39.
6 Vend. vi. 10 et seq.; Vend. xvii.

The ground on which the dead matter lies, is unfit for agriculture.[1] Unclean and unfit is also the ground of the grave in which a dead body has been laid down, until the dust of the corpse has mingled with the dust of the earth.[2] It is a very meritorious act that the faithful does, when he destroys dakhmas (graves). His sinful thoughts, words and actions are all expiated by such an act as they would be by a Patet.[3] The ground under which a dead body lies buried does not become clean again and fit for use before fully fifty years have passed.[4] But the earth whereon a dead body has lain exposed to the sunlight should be considered as impure only for a year.[5]

The Vendîdâd commands that the faithful should expose the dead bodies to the sunlight on the highest summits where there may be numbers of corpse-eating dogs and vultures to devour the fleshy and such other parts of the corpse that contain moisture and are consequently liable to become rotten and fraught with destructive germs and vermins.[6] The body should be placed so securely that the devouring animals may not carry any part of it to any pure object and pollute it.[7] After the flesh has been entirely eaten off, the dry incorruptible bones should be collected and put in a receptacle made of stone, earth or similar material and kept well out of the way of dogs, foxes, wolves and rain-water.[8]

In these wholesome precepts of the Vendîdâd

1 Vend. vi. 1 and seq ; etc.
2 Vend. vii. 49 and 50.
3 Vend. vii. 51.
4 Vend. vii. 47 and 48.
5 Vend. vii, 45 and 46.
6 Vend. vi. 44 and 45.
7 Vend. vi. 47 and 48.
8 Vend. vi. 49-51.

our Dukhma or "Tower of Silence" has its origin. It might be as well to give here a detailed description :

"It is a circular platform about 300 feet in circumference, entirely paved with large stone slabs, and divided into three rows of exposed receptacles, called pavis, for the bodies of the dead. As there are the same number of pavis in each concentric row, they diminish in size from the outer to the inner ring, so that by the side of the wall is used for the bodies of the males, the next for those of the females and the third for those of the children. These receptacles, or pavis are separated from each other by ridges which are about one inch in height and channels are cut into the pavis for the purpose of conveying all the liquid matter flowing from the corpses and rainwater into a bhandar, or deep hollow in the form of a pit-the bottom of which is paved with stone-slabs. This pit forms the centre of the tower. When the corpse has been completely stripped of its flesh by the vultures, which is generally accomplished within an hour at the outside, and when the bone, of the denuded skeleton are perfectly dried up by the powerfus heat of a tropical sun and other tropical influences, they are thrown into the pit where they crumble into dust. . . . . 'Four drains are constructed. They commence from the wall of the bhandar and pass beyond the outside of the tower down into four wells, sunk into the ground at equal distances. At the mouth of each drain, charcoal and sand are placed for purifying the fluid before it enters the ground . . . ."[1]

These instructions of the Vendîdâd with regard to the disposal of the dead are indeed most efficacious in preventing the harmful effects of putrefying animal matter in or near populated places and they are admitted to be perfectly defensible from a hygienic standpoint by learned European writers of our own times :—

"Certain it is that the Parsis contemplate this peculiar treatment of the dead without repulsion for themselves and

1 F. D. Karaka, "History of the Parsis," vol. i

claim that it is at all events the most perfect solution of the sanitary question—which it undoubtedly is, especially in hot, yet moist, tropical climes."[1]

"When the Secretary had finished his defence of the 'Tower of Silence,' I could not help thinking that however much such a system may shock our European feelings and ideas, yet our own method of interment, if regarded from a Parsi point of view, may possibly be equally revolting to Parsi sensibilities.

"The exposure of the decaying body to the assaults of innumerable worms may have no terrors for us; but let it be borne in mind that neither are the Parsi survivors permitted to look at the swoop of the heaven-sent birds. Why then should we be surprised, if they prefer the more rapid to the more lingering operation! and which of the two systems, they may reasonably ask, is more defensive on sanitary grounds."[2]

THE RULE OF HOLINESS WITH RESPECT TO THE DEPARTED.

No sooner has any Zarathushtrian expired, than the commandments of our religion forcibly impress upon our minds the conviction of the equality of man. Death reduces all men to the same awful level. Our creed allows no difference in the treatment of the dead. According to it, the treatment of the dead body of the mightiest potentate must be the same as that of his meanest servant. Worn-out and entirely valueless must be the clothes used to cover the former as well as the latter.[3] The lifeless bodies of the rich and the poor must equally be laid down on the ground which is covered with slabs of stone or with dust of bricks, or dust of dry earth.[4] Without distinction are the bodies of both to be carried and exposed to the sunlight, to be devoured by the

1 Z. A. Ragozin, "Story of Media," p. 128.

2 Prof. M. Williams, "Modern India and the Indians," pp. 88-89.

3 Vend. vii. 20—42.

4 Vend. viii. 8.

corpse-eating dogs or birds. Nor can the pride of the rich extort from the Zarathushtrian Church any other ceremony or prayer than that which she voluntarily offers for the lowliest beggar.

The first important ceremony that is to be performed over the dead, is that which is called gehsârnâ (Av. Gâthâôçrâvayêiti), the recital of the Gâthâs.[1] The recital of these most sacred hymns, which contain the sublime teachings of our Prophet and his immediate disciples, is a most excellent means of consoling, strengthening and comforting the souls of the dead and of the living who assemble to pay their last respects to the remains of their deceased friend or relative.

One thing to be noticed in connection with Gehsârnâ is the Sagdîd (Per. sag = dog and didan = to see). Sagdîd is conducting a four-eyed dog to the dead body before or after removing it from one place to another. This is to be done several times during the interval between a person's death and the removal of his body to its last place. We are told in Vendîdâd VII. 1-3 that the drug nasu comes and rushes upon the dead body as soon as a man dies and she stays there until the dog has seen or eaten it up or until the vultures have taken flight towards it. The object of sagdid is to drive away orto get rid of the drug nasu. With this same object the faithful is required to make a four-eyed dog (*i.e.* a vigilant or sharp dog) pass three times on the way over which a dead body has been carried.[2]

1 Vend. x, 1 et seq. 2 Vend. viii. 14-18.

Until a dog has been made to pass through the polluted path three times, it is unfit for the use of men and their cattle.

Other important ceremonies which the faithful has to perform in honour of the dead, are Vendîdâd Ijashne, Âfringân and Drunbâj. They all have their origin in the Avesta, where the recital of the Sacred Texts and the presentation of offerings are represented as meritorious acts.[1] The recital and the presentation both form the essential part of the above-mentioned ceremonies.

Various are the ceremonial vessels and materials arranged before the officiating priests and used by them in various ways during the recital of the Holy Texts. Fire is to be always kept burning in front of them. The presence of this symbol of the Divinity is indispensable in all ceremonies. Another object of nature used as a symbol in our ceremony is the sweet-smelling flower. It is universally admitted to be the emblem and manifestation of God's love to the creation and the means and ministrations of man's love to his fellow-creatures; for it at once awakens in his mind a sense of the beautiful and good, and produces the most delightful sensations of his nature. "The very inutility of flowers," says a learned writer, "is their elegance and great beauty; for they lead us to thoughts of generosity and moral beauty, detached from and superior to all selfishness; so that they are pretty lessons to nature's book of instruction, teaching man that he lives not by bread or from bread alone, but that he has another than an

1 Nêrangistân fragments.

animal life." In the Âfringân ceremony the priest places before him flowers in two rows of four each. These two rows represent the joyous life in this world and its continuance in the next which the soul of the faithful has to live through glorifying Ahura-Mazda with good thought (humata), good word (hûkhta) and good deed (hvarshta). The first flower from each row is taken and held up in the hand by the two priests when the words "ahurahé mazdâo raêvatô qarenaṇhtô" (of the majestic and glorious Lord Mazda), are uttered. The remaining three of each row are also taken in hand by the priests while reciting the last passage of Âfrigân Dahmân which runs as follows: "We are praisers of and meditators upon those who practise and those who have practised good thoughts (humatanãm), good words (hûkhtanãm) and good deeds (hvarshtanãm) for this world and for the next, as we are of all the good."

All our religious rites and ceremonies are certain expressive signs and actions which have been ordained by our religion for the worthy glorification of the Supreme Being Ahura-Mazda or of holy men and women, dead or living. Undoubtedly, according to the Avesta, a true glorifier of Ahura-Mazda or of the holy souls and fravashis of the dead is he who is good or righteous in thought and action.[1] Yet the Avesta does not condemn exterior forms of worship, that outward manifestation of our internal sentiments which do not ripen to consummation until they receive visible expression. So long as man has a bodily existence, his thoughts and feelings must express

1 Ys. xlv. 6; Ys. l, 4, 9 and 11; xvi. 7; etc.

themselves in some concrete form that appeals to the imagination and the senses. Therefore in all religions, ancient and modern, of civilised and uncivilised peoples, we observe two parts, outward and inward, visible and invisible. On the one side, there are beliefs and convictions belonging to the mind; on the other hand, there are legends, rites, ceremonies and formulæ in which those beliefs and convictions are clothed and made visible. As good music, when attentively heard, quickens our energy, elevates our mind and fills our heart with pure feelings, so do our rites and ceremonies, when properly observed, stimulate our imagination, exalt our intelligence and affect the will so as to strengthen us for that moral struggle and spiritual battle which we have to fight in this world. It is the conviction of wiser men that all attempts at a purely philosophical spiritual religion, discarding outward and imaginative expression, are unnatural and doomed to failure.

In the ceremonies of Vendîdâd, Ijashne, Âfringân, Drunbâj, the priest honours God and holy souls and fravashis by internal as well as external homage. He offers them not only good thoughts and good deeds, not only praises and prayers, but also the products of the field and the garden.[1] He offers them druns, fruits, milk, butter, wine and like articles of food. It is the deep sense of love, veneration and gratitude that prompts the presentation of all kinds of offerings: "First of all I render unto Thee, O Ahura-Mazda! that immortality, that righteous-

1 Ys. xxxiv. 1—3, 6; Ys. xlv. 6 and 8; Ys. l. 4, 9, 11; Ys. xvi. 7; Ys. xxiv. 1 and 2; Yt. xiii. 50 and 51 Nîrangistân fragments; etc.

ness and the dominion of weal and welfare which Thou Thyself hast given us as a reward for good deeds, words and our adoration."

"Him I love to worship with homage and praise; for now I clearly see Him, Lord of the good thought word and action, knowing Him through my righteousness to be the Lord Mazda. . ."

"Him who is possessed of immeasurable energy and power and has been well known as the Omniscient Lord we love to worship with our pious praise and homage; for He has established in His kingdom through His Holy Order and Good Mind, Welfare and Immortality . . . ."

"We remember and praise with homage the good, powerful, bountiful fravashis of the holy; whose friendship is good, who know how to do good; whose friendship is long lasting . . . ."

"We remember and praise with homage the good, powerful, bountiful fravashis of holy beings . ."

"We remember and praise with homage the fravashis of Ahura-Mazda who is the greatest of all beings, the best, the fairest, . . . and supreme in holiness; . . ."

"We remember and praise with homage the fravashis of the Amesha-Spentas, of the most energetic fire, of the holy Sraosha, of Rashnu, of Mithra, of Mãthra-Spenta, of the sky, of the waters, of the earth, of the plants . . . ."

"We remember and praise with homage the fravashis of Gaya-Maretan (Gayomard), who first listened to the thought and teaching of Ahura-Mazda . . . ."

"We remember and praise the virtue and the fravashis of the holy Zarathushtra who first thouhgt, spoke and did what is good and holy; who was the first priest, the first warrior, the first agriculturist . . . ; who first spoke in this world that Word (Mathra) which destroys the daêvas (vices, impurities) . . ."

"We remember and praise with homage the fravashis of the holy Isatvâstra, of the holy Urvatatnara, of the holy Hvarekithra (the three sons of Zarathushtra)."

"We remember and praise with homage the fravashis of the holy Hvôvi, of the holy Freni, of the holy Thriti, of the holy Pouruchista (the wife and daughters of Zarathushtra), of the holy Hutaosa (the wife of King Vishtâsp). . . ."

"We remember and praise with homage the fravashis of the holy King Vishtâsp, of the holy Maidhyômâongha, of the holy Frashaostra, of the holy Jâmâsp (the disciples of Zarathushtra and defenders of his religion). . . ."

"We remember and praise with homage the fravashis of the holy king Thraêtaona, of the holy king Kavâta, of the holy king Aipivaṇhu, of the holy king Usadhan, of the holy prince Syâvarshân, of the holy king Husrava. . . ."

"We remember and praise with homage the fravashis of the holy Zairivairi, of the holy and brave Spentô-dâta (the heroic son of Vishtâsp). . . ."

"We remember and praise with homage the fravashis of the holy men and women of the Aryan,

Turanian, Sairimyan, Saini, Dâhi and all other countries."

"We remember and praise with homage the souls of the holy men and women. . . ."

"We remember and honour with our praises the souls of the holy men and women, whenever born, who have struggled, are struggling, and will struggle devoutly for holiness."

"We remember and honour with our praises the vital power, conscience, reason, soul, and fravashi of the holy men and women who have heartily struggled, are struggling and will struggle for holiness . . ."

"With a baresman put in its proper place accompanied with the zaothra at the time of Hâvan I desire to prepare the myazda (offerings) with my praises and prayers . . . for the propitiation of Ahura-Mazda . . ."

"And I desire to prepare haoma and the haoma juice with my praises and prayers for the propitiation of the fravashi of the holy saint, Spitama Zarathushtra . . ."

"These good thoughts, these good words and these good deeds, this Haoma, this myazda, this zaothra, this baresman spread with piety, this flesh or butter, this Haoma, this Haoma juice, the waters and plants and the timely prayer with benedictions, and the recital of the Gâthâs and the well-said Mãthras, all these we present to Ahura-Mazda and to Sraosha the holy, to the Amesha-Spentas, to the fravashis of holy men . . . for sacrifice, homage, propitiation and praise."

"Who will offer praises? Who will give us sacrifices? Who will meditate upon us? Who will bless us? Who will honour us with the presentation of food and clothes in his hand and with the utterance of prayers leading to piety? Which of us will be given offerings?"

On such Avestan passages as these to which many more may be added, is modelled what we call Dîbâche. All ceremonies for the dead begin with the Dîbâche and end with blessings and benedictions on the living. In the Dîbâche the priest remembers, honours and shows his love and regard towards his Creator Ahura-Mazda and towards all his holy creatures. He remembers, honours and shows his love and regard towards all those persons who live and once lived in holiness and truth. He calls to mind and meditates upon the good deeds, the holiest lives, the noblest labours, the precious sufferings and the peaceful ends of the Prophet Zarathushtra and his disciples, of the ancient holy Iranian kings and princes, of their devoted ministers and heroes, of their pious priests, of young and aged holy men and women of all lands and of all times.

Nor do the souls of the departed holy men and women and their fravashis ever cease to help and bless those who remember, invoke, honour and love them: "May there be in this family a large number of men and cattle! May there be in this family swift horses and a solid chariot! May there be in this family . . . ." From all that we said we must conclude that according to the Avesta gratitude is a necessary and glorious virtue.

Before proceeding further it would be useful to say a few words about the signification of the term fravashi that so often occurs in our sacred writings. The word is derived from *fra*=forward and *vared or vakhsh* = to grow, to increase, to advance or to cause prosperity. Fravashi is then that animating power in a being which causes growth, increase, advancement or prosperity.[1] The Avesta tells us that all beings, including Ahura-Mazda Himself, have got their own fravashis.[2] The earth, the sky, the fire, the water, the plant, the animal, the blessed Sraosha, the truest Rashnu, Mithra, Mãthra-Spenta and all other beings, either material or immaterial, have been endowed with that power which tends to preserve and promote their will-being. Man also possesses it. It is often invoked and praised by the faithful side by side with other higher human faculties: ahûmcha, daênâmcha, baodhaçcha, urvânemcha, fravashîmcha ashaonãm ashaoninãmcha yazamaidê yôi ashâi vaonare=we remember and invoke the vitality, conscience, intellect, soul and fravashi of the holy men and women who have struggled for holiness.[3] The fravashis of living holy men are more powerful than those of the departed.[4] From the former the world derives benefit directly; whereas from the latter only indirectly through their good example and influence. The most powerful fravashis are those of the Saoshyants who have benefitted, are benefitting and will benefit and renovate the world.[5] It is through the holy fravashis that the earth, the water, the plant, the animal

1 J. Darmesteter, "The zend Avesta," Yt. xiii. (S. B. E. vol. xxiii. p. 179.)
2 Yt. xiii. 80-82 and seq.
3 Yt. xiii. 155; Ys. xxvi. 4; etc,
4 Yt. xiii. 17.
5 Yt. xiii. 17.

and all other things both animate and inanimate are preserved and promoted in this world.[1] The love and the friendship of the fravashis of the holy is good, beneficent and lasting.[2] It should be eagerly sought and obtained through virtue.[3]

FUTURE STATE.

One of the principal doctrines yet remains to be seen, namely, that of the future state, the state of rewards and punishments in the life hereafter. It has been proved by comparative studies that the Avestan system was the first and foremost to give man distinctly that thought which has been a grand support to him in darkness and distress, that hope which has carried him through ages of sorrow and bitterness that might have crushed him. It tells him that he must die first in order to get to Heaven, Garô-nmâna, the kingdom of Ahura-Mazda where the failures, the disappointments, the injustices, the sufferings, the cruelies, the shames, and the disgraces from man to man in this common world will all be compensated for by glorious rewards. It bids him strive and make things of this world something like heaven. However, it does not bid him rest content with the semblance but urges him to make efforts to reach and enter Ahura-Mazda's High Spiritual City itself that is beyond, the land of justice and of right, the home where he can dwell in everlasting purity and peace: "The soul of the righteous implores blessings in the everlasting life (ameretâiti)."[4] "He (Ahura) . . . . has appointed in His kingdom happiness and immortality."[5]

1 Yt. xiii. 1-4. 9, 11-17, 28, etc.
2 Yt. xii. 30.
3 Yt. xiii. 24 and 25.
4 Ys. xlv. 7.
5 Ys. xlv. 10.

". . . . At the entrance of the Mazda-made holy Bridge Chinvat they ask for the spirit and soul (of the righteous) the reward for its giving away the earthly goods in this nether world."[1] "Gladly pass the souls of the righteous to the golden seat of Ahura-Mazda, ... to the abode of all holy beings."[2] "May I bring my soul to Garô-nmâna through good-mindedness, knowing well the blessings and rewards of the actions prescribed by Ahura-Mazda."[3]

Man's life does not become extinct after the separation of his soul from his body: "May they give us rewards, ... for our righteousness in the next world after the separation of our consciousness from our body. . . ."[4] The material body becomes dust and mingles with the earth;[5] whereas the soul, which is immaterial, goes to the imperishable, undecaying world to live there for ever and ever.[6]

According to the Avesta, the soul does not leave this earthly globe immediately after death, but on the fourth day at dawn.[7] During the three intervening days the soul is very happy or very miserable, according as the deceased person has lived a virtuous or a wicked life.[8] The soul of the virtuous tastes "as much of felicity and joy as the entire living world can taste;"[9] and the soul of the wicked tastes "as much of misery as the entire living world can taste."[10]

1 Vend. xix. 29.
2 Vend. xix. 32.
3 Ys. xxviii. 4.
4 Ys. lv. 2.
5 Vend. vii. 50.
6 Vend. xix. 31; Yt. xxii. 16 and 34; etc.
7 Vend. xix. 28.
8 Yt. xxii. 1-8; Yt. xxii. 19-28.
9 Yt. xxii. 1-8.
10 Yt. xxii. 19-28

Very early in the morning of the fourth day the soul starts on its awful journey towards the Chinvat Bridge[1] where the souls of the righteous as well as of the wicked appear before the dreadful tribunal.[2] During their trial on the Bridge no question is put as to how much of earthly goods they accumulated here below, but how much they gave away, what charitable deeds they did.[3]

The holy soul appears on the Chinvat Bridge full of goodness, greatness, fairness, victorious strength, perfect confidence and joy ;[4] the impious spirit, on the other hand, is encompassed with fear, disappointment, fierce rage, sorrow, anguish and pain. It is put to shame, dishonoured and crushed by the virtuous spirit.[5]

On the Chinvat Bridge the consciences of both the virtuous and the sinful become fully awakened and all their past deeds are set before them in their fulness and reality.[6] Then to the soul of the righteous come the beautiful maid, the holy Sraosha and Rashnu Râst and the good Vâyu and Arshtât and Meher and other virtuous spirits and fravashis and make it easy for it to cross the Chinvat Bridge and pass happily and fearlessly into Heaven.[7] The beautiful maid who exhilarates it, is the peace and triumphant complacency of an approving conscience.[8] But towards the soul of the wicked comes the ugly woman who frightens it and causes its fall into the

1 Vend. xix. 28 and 29 ; xiii. 3 ; Yt. xxii. 17 and 35.
2 Vend. xix. 29.
3 Vend. xix. 29.
4 Yt. xxii. 11-18 ; Vend. xix. 30-34.
5 Ys. li. 13 ; Vend. xiii. 3 and 8.
6 Vend. xix. 30 ; Yt. xxii. 8-13 and 26-35.
7 Vend. xix. 30-34 ; Aogemaidê 8 and 9.
8 Yt. xxii. 7-11.

deep dark abyss of Hell.[1] The ugly woman is but the bitterness and wretchedness of a disappointed spirit: "He who deceives the holy, shall after his death live for ever in the world of utter darkness. O you sinners! your own bad conscience (daênâ) through your bad actions will bring you such a wretched life as this."[2] "The conscience of the pious does truly crush that of the impious whose soul frets at its powerlessness and inability, caused through evil words and evil actions, to reach the path of Asha (leading to Heaven)."[3] All parts of the Avesta impress us with the truth that it is man's conscience that makes him happy or unhappy and sends him into Heaven or Hell.

We have just said that on the Chinvat Bridge the final separation between the righteous and the unrighteous takes place; the former going to Heaven and the latter falling into Hell.[4] But where is Heaven? Where is Hell? What are they? These are the questions without answering which the present section would not be complete.

Heaven is placed in the highest regions, high above the highest mountain Hara-berezaiti, where is situated the Chinvat Bridge with its straight good path for the righteous.[5] It is beautiful and magnificent.[6] It is full of light, splendour and glory.[7] It is beautifully constructed and richly adorned.[8] It is the house of Ahura-Mazda, the favourite place of His residence.[9]

1 Yt. xxii. 25-33; Ys. xxxi. 20; Vend. v. 62.
2 Ys. xxxi. 20; Vend. v. 62.
3 Ys. li. 13.
4 Ys. xlvi. 10 and 11; l. 7; li. 13; lxxi. 16; Vend. xiii. 3, 8, 9; xviii. 6.
5 Vend. xix. 30.
6 Vend. xxii. 1; Yt. xxiv. 33.
7 Vend. xix. 6; Vend. xxii. 1; Yt. xxii. 15; Yt. xxiv. 32 and 33.
8 Ibid.
9 Ys. xliii. 3; xlvi. 16; Vend. xix. 32; Yt. xxiv. 33; etc.

It is the abode also of His most favourite creatures the Amesha-Spentas and the Yazatas and of the holy souls that stand round about His throne.[1] It is the everlasting seat of holiness and virtue. It is the seat whence Vôhuman (the good Mind), Asha-vahishta (the Best Righteousness), Khshathra-vairya (the Sovereign Power), Spenta-ârmaiti (the Bountiful Piety), Haurvatât and Ameretât (Welfare and Immortality) come down to show to the faithful the way to everlasting glory and happiness, to Garô-nmâna.[2]

Heaven is called in the Gâthâs garô demâna or demana garo, in the later Avesta garô-nmâna, from gar "to chant or sing" and man "to dwell." It is the place where the hymns or songs of praise are borne and offered to Ahura-Mazda and sung before Him by the faithful.[3] The expressions vahishtem ahûm ashaonãm (the best life or the best world of the saints) and vahishtem manô (the best mind) are also used to designate Heaven.[4]

In Heaven there are four grades : the grade of good thoughts, of good words, of good deeds and the last and the highest, of the endless lights (anaghra-raochâo). In this last grade the holy soul enjoys the sight and companionship of Ahura-Mazda : ". . . I with my own eyes see him clearly . . . . knowing through my righteousness Him who is Ahura-Mazda. And before Him we shall lay His praise in His favourite residence Garô-nmâna."

1 Vend. xix. 30, 32, 34 and 36 ; Yt. iii. 3 and 4.
2 Ys. xxxii. 15. l. 3 ; Ys. xlvi. 16 ; Yt. i. 25 ; Yt. xxiv. 32 and 33.
3 Ys. xlv. 8 ; Ys. l. 4 ; etc.
4 Ys, xvi. 7; Visp. vii. 1; Ys. xxx. 4.
5 Yt. xxii. 15-17.
6 Ys. xlv. 8.

Hell is also divided into the four sections of evil thoughts, evil words, evil actions and of the endless darkness where dwells Angra-Mainyu.[1] In opposition to the expression vahishtem ahûm (the best life or world) used for Heaven anghus achistô (the worst life or world),[2] anghēus daozhangahê (the wicked world)[3] are the terms employed to denote Hell.

Hell is the abode of utter darkness. It is the chief dwelling place for the Drug, the liar, for the souls of the wicked: "He who shall deceive the holy saint, shall expose himself to later destruction. He shall live long and for ever in total darkness; his food shall be foul; and speech low. . . . ."[4] ". . . . And when they (the souls of the Kavis and the Karapans, the wicked enemies of Zarathushtra and his religion) shall approach the Chinvat Bridge, they shall fall into the abode of the Drug and shall live there for ever."[5]

It is true that the Avesta employs material images in describing Heaven or Hell. It describes Hell as the abode of utter darkness and Heaven as a magnificent palace, well built, beautifully constructed, brilliantly illumined, and richly decorated. It further tells us that the souls of the righteous in Heaven hear[6] melodious hymns of praise and are offered the heavenly drink of zaremaya.[7] It also speaks of the ceaseless wailings and cries of distress, grief and despair of the wicked souls on the Chinvat Bridge, of their vile food and of their hearing foul speeches in Hell.[8] In

1 Yt. xxii. 33.
2 Ys. xxx. 4.
3 Vend. xix. 47.
4 Ys. xxxi. 20.
5 Ys. xlvi. 11; also xlix. 11; etc.
6 Ys. xlv. 8; Ys. l. 4.
7 Yt. xxii. 18.
8 Ys. xxxi. 20; Ys. li. 13; xlvi. 11; xlix. 11; Vend. xiii. 8; etc.

fact, Heaven is represented to us as a place of bliss and brightness imperishable; and Hell is described as a place of terror and most revolting hideousness.[1] But the moral rather than the material is the main ingredient, whether of the ecstasy or of the torment to come.

We then have shown in this chapter that according to the Avesta man is created by Ahura-Mazda. He is made of body and soul. The soul animates the body while life lasts. Life is more important than death. It has a very great influence on death. All life is a necessary preparation for death. Man's conduct in this life decides the destiny of his soul after death. In the most important Avestan fragment called Vîçpa-Humata which forms a part of our daily prayers, we are told again and again that all good thoughts (vîçpa-humata), all good words (vîçpa-hûkhta), and all good actions (vîçpa hvarshta), bring man to Paradise (vahishtem anhuîm ashaêta), but all evil thoughts (vîçpa dushmata), all evil words (vîçpa duzhûkhta,) and evil actions (vîçpa duzhvarshta) throw him into Hell (achsitem anhuîm ashaêta). Every one of the souls which has ever been on earth is either in Paradise or in Hell.[2] To the spirits of the faithful it is like balm to think of the benignity of death, pacifying so much virtue, illuminating so much darkness. To them death is less the end of life than the begining of eternity, passing into the eternal state of happiness.

1 Ys. Vend. iv. 49-55 ; etc. 49-55; Vend. xix. 28-34.
2 xlvi, 11; xlix, 11 ; l, 4 ; Vend.iv.

We have thus gained through the Avestan system the knowledge of our immortality, of our having souls which will live for ever. Zarathushtra has brought out the great central truth that the soul never dies, never ceases to exist, to think, to be conscious and capable of happiness or misery. He has taught men that after death there is judgment upon the soul near the Chinvat Bridge and that after that awful judgment the soul receives everlasting rewards or everlasting punishments according to its conduct in this world. This was the great and solemn doctrine which arrested the multitudes and awakened them to the necessity of a better religion and a purer life.

The Avesta tells us that the soul of every man who is or has been on the face of our globe, has a separate existence not only in this world but also in the next after death.[1] All those millions upon millions of human souls which ever lived here below, are all in existence in the spiritual world. There can therefore be no difference of opinion as to the fact that the doctrine of transmigration and reincarnation finds no place in the Avestan system. The Avestan saints had not the faintest idea of such a doctrine. However, they believed in the Resurrection,[2] both spiritual and bodily. It cannot be denied that in the later Avestan period Frashô-kereti did come to mean also the human soul resuming its own body.

1 Ys. xlv, 8; xlvi, 11; xlix, 11; l. 4; Vend. iv. 49-55; xix. 28-34.

2 Yt. xiii. 129; Yt. xix. 11-19, 92-96 Vend. xviii, 51; Westergaard fragment 4.

CHAPTER VI.

CONCLUSION.

The two foregoing chapters are an attempt to put into a readable form the sublime truths about God, Nature and man comprised in the Avestan system which is so intimately and inseparably associated with Zarathushtra as the real living person who first propounded all its fundamental doctrines. The Gâthâs, the oldest portion of the Avesta, were composed by the Prophet himself and his immediate disciples ; and the rest of it, composed by his followers in later periods, clearly bears the impress of his powerful influence. Whatever differences there may be between the teaching of Zarathushtra himself and that of the later Zarathushtrian teachers, we cannot dissociate Zarathushtra from the subsequent development of the religion which bears his name.

It matters very little whether our sacred volume was the work of one single person or of many persons. Nor does it matter where and when the Avestan system was first preached and promulgated : whether in Western Iran or in Eastern Iran, whether in the

sixth century before Christ or six thousand years before the Trojan War. None of these questions or their solutions can affect its intrinsic value. The most important thing to be noticed is its internal worth, the doctrines it contains. Our foremost duty is to examine whether these are really helpful and beneficent to mankind and sufficient to promote man's welfare.

The Avestan religion is a revealed religion, though there is in it nothing like the miraculous dropping of a book from the sky. Throughout our sacred volume Ahura-Mazda is represented as revealing to His Messenger Zarathushtra rules and principles by which Heaven is administered and by means of which the kingdom of good may be established by man upon the earth.

In remote times Nature seemed to the vast majority of men a lawless and devouring monster, the winds and the thunders seemed the sweeping and bellowing of demons in the air, the world seemed to have been owned by evil gods, and man was looked upon as the helpless sport and prey of frightful forces; but in the opinion of our enlightened ancestors in primitive Iran, Nature was not diabolic; natural forces were not inimical to man;[1] man slandered the world and belaboured the sun, the moon or stars, not because there was anything wrong with them but because there was something wrong with his own self.[2] The Avestans believed in a good God who ruled the world and could hear and remedy the

1 Vend. v. 8 and 9. 2 Ys. xxxii. 10.

complaints of suffering men. We know through the Avesta that Ahura-Mazda is a Personal Being. He has Consciousness, Character and Will, the attributes which make personality. He is the Supreme Spiritual Lord of all things—one without an equal. He is the Creator of all abstract thoughts and all concrete objects. His kingdom is based on righteousness. He is the Supreme Rewarder of the righteous and the Punisher of the wicked. He is abundant in goodness and justice and perfect in greatness and grandeur. He is the supreme object of love, gratitude and reverence.

The Avesta does not preach the naturalism of Europe nor the pantheism of India. In it God is not represented as the stupendous aggregate of all that exists in the universe. Divinity is not ascribed to Nature as a whole or to this or that energy of Nature. It is true that the most important elements were cherished by the Avestans with special affection and were preserved from all kinds of pollution. But such feelings were the natural outcome of the belief that the elements were the sublime gifts of Ahura-Mazda, and on the preservation of their purity depended the weal and welfare of the world. Light, artificial or natural, was venerated by them as only the symbol of the Divinity. The high tops of mountains and the banks of rivers and seas were chosen as prayer-sites simply because of the many attractions they possessed, the many lessons they yielded, the many clear manifestations they gave of a wisdom without limit, and of a power beyond one's comprehension. Neither light nor any other natural object was worshipped by the Avestans as a god. They had no idols, no images to

worship. They had no relics, no religious pictures or statues to adore.

The Avesta is ideal in its morality. All the power of the Avestan system is in that one word—Asha. Asha comprises all internal and external, all visible and invisible acts of man. It comprises all good thoughts, all good words and all good deeds. All the Avestan tenets and doctrines are intended to forcibly impress upon man's mind that to be pure in thought (humata), in word (hûkhta) and in deed (hvarshta) is to be separate from sin and to be happy.

It was the greatest wisdom on the part of the Avestan saints that they insisted on a good mind as the source of all virtue. There is no doubt that external objects to a certain extent influence our dispositions. Nevertheless, our character is formed from within. We have our own selves completely under our own control, if we have learnt to control our thoughts. Thoughts are the fountains of words and actions. But they are not the end of man's life, even though they be the noblest. Actions are the end of man and not thoughts. Actions are the highest perfection and drawing forth of the utmost power, vigour and activity of man's nature. Ahura-Mazda is pleased to vouchsafe the best that He can give, only to the best that the faithful can do. In Yasht XXII. we are told that when the souls of the righteous leave this world, they have to take three steps in order to reach the highest Heaven in which Ahura-Mazda Himself dwells. Those who have thought good thoughts can take the first step which is the lowest in Heaven ; those who have spoken good words can reach the second step ; but

the third which is the highest of the three, can be reached only by those who have done good deeds in this world. Thus the reward of one fair and virtuous deed is above the reward of one fair and virtuous word and of one fair and virtuous thought. However, the Avestans did not overlook the value of a good word. It was well understood by them that a good-worded man is a genial man. And geniality is power. Nothing sets right wrong so soon as geniality. No solid reform was ever made without it. Many a long, loyal and lasting friendship rests on no better foundation than a good word.

In the Avestan ethics nothing is so powerfully urged as the virtue of charity, the virtue which embraces piety, love and friendship and which consists in good thought, good word and good deed. What is the highest form of religion? The highest form of religion is charity. What is the greatest remedy for all sorts of evil? The remedy is a large and liberal charity. It is said in the Avestan fragment in Nîrangistân that the gift which relieves the entire material world is the gift which consists in charitable thought, charitable word and charitable deed (dâthri zî paiti nivâitis vîçpahê anhêus açtavatô humataêsu hûkhtaêsu hvarshtaêsu).[1]

Thus then Zarathushtrianism does not proceed like Socialism on the principle that all moral and physical evils arise from the outward circumstances of man. It does not propose to remedy evil by adjusting these circumstances to man's desires. But leaving these to ameliorate themselves, it endeavours to

1 Nîrangistân ii. Avestan fragment, 84.

relieve and get rid of the evil tendency, or inclination, evil feeling or thought which is from within. It fixes its attention on the soul which has to deal with the circumstances. The principle it lays down for us is that each man is the creator of his own world ; he makes or unmakes his own happiness.

To different men, a different world. The free air is to one out of health the cause of chill but to the man of good health it is a source of great vigour. It is the same air that acts differently upon different persons. The same things which one man sees are seen by all and yet all these things present different aspects to different minds. One man sees in the glorious lights of the sun, the moon and the stars, the emblem of Truth ; he closes his eyes and thinks that God is there.[1] But another man declares that the world and its neighbours are the worst things to look at. To the evil-minded all beings in the universe are out of order, all subjects and thoughts which to the pure-minded can be harmless and suggest nothing evil, are full of pain and torture. In a word, it is not the situation which makes the man, but it is the man who makes the situation. Situations are noble or ignoble as man makes them. This is the principle to which the Avestan saints allude in the following statements : "Unto the good, good and unto the evil, evil."[3] "For the holy the best mind, for the wicked the worst life."[4] "The doer of good deeds flourishes through (his own) righteousness."[5] "O you wicked man ! long life in the darkest abode, foul food, foul speech

1 Ys. xxxi. 7.
2 Ys. xxxii 10.
3 Ys. xliii. 5.
4 Ys. xxx. 4.
5 Ys. xxxiv. 13.

will your (wicked) conscience procure you on account of your evil deeds."[1]

In Vendîdâd XI. 10 we are told that the faithful can drive away Angra-Mainyu (evil) from the fire, from the water, from the earth, from the kine, from the tree, from the man, from the woman, from the stars, from the sun, from the moon and all good things made by Mazda, by His Bountiful Spirit. According to Yasna XXXII. 9-13 and Yasht XIX. 31-40 man may bring into the world by his wickedness the cold wind, the hot wind, plague, famine, old age, death, envy, falsehood. Thus then man is the master of the world and the ruler over life at will (yēñg. . . . jyâtēus khshayamnēñg vaçô). His good and bad acts are voluntary acts.

So it may have been seen that the Avesta does not speak of sin in the vague way in which some other people speak of it, in the way in which it is possible for man to lose the idea of personal responsibility. It does not speak of sin as if it were an imputed guilt arising from an action not our own but of our ancestors. There is not the faintest idea in the Avesta that parent's sin, original sin, human imperfection or past life comes in the way of man's triumph over Angra-Mainyu. We learn chiefly from Vendîdâd XIX. that all the various stratagems which Angra-Mainyu may oppose to the righteous man, are of no avail. Not God alone or God in the form of man, but man as man can repel Angra-Mainyu, can defeat the principle of evil, can overcome temptation.

1 Ys. xxxi. 20.

The idea of piety struggling with and victorious over evil is exhibited perfectly in Zarathushtra. The life of our Prophet, which has been given us as a specimen of life for us, teaches that not without disappointments, not without persevering and strenuous efforts shall any good cause advance to its success. He is a foolish dreamer who expects an easy victory for any noble cause. The highest and loftiest rejoicings have always a touch of sadness to them. Every earnest man must therefore have two strong convictions : the one, of the victory to which a virtuous life must come ; the other, of the obstacles and difficulties which he must encounter in attaining to that victory. He who has only one of these convictions ; he who expects to be holy with a holiness unscarred by temptation or sees victory ahead but catches no sight of the difficulties and obstacles that must come between, shall surely come to disappointments leading him to utter despair and utter ruin.

Trust in God and the hopes springing from it are commanded equally with truthfulness, justice, humility, obedience, temperance, gratitude and other virtues. The wilful feeling which is opposed to hope is as much forbidden by the Avesta as that which is opposed to any other virtue. Indeed, the Avestan religion is the most optimistic religion. Like Buddhism and its offsprings, Schopenhauerism and Hartmanism, it does not require man to crush and eradicate his natural desires and appetites. It does not preach principles which give no comfort to struggling human nature. But, as we have seen in

the previous chapter, it preaches doctrines which are most hopeful and comforting. It preaches that there is joy universal and eternal for the righteous; that there is joy for him in life; that there is joy in desiring and striving to live and to do his duty; that there is joy in desiring and striving to grow rich in spirit and in earthly goods; that there is joy in death; that there is joy after death. Our Scriptures tell us and our own reason and conscience tell us likewise that although death may alter our place, it cannot alter our character, it cannot alter our own self. If we have been good and pure before death, we shall be good and pure after death. If we have been in a heaven before death, thinking heavenly thoughts, speaking heavenly words and doing heavenly deeds, we shall be in Heaven after death. Thus the faithful has always to hope and hope for the better, for better times coming to him. He has to hope for better times coming to all men, for the complete Restoration (Frashôkereti) of the world to its perfect order, perfect peace and prosperity.

The description given in the Avesta of wickedness, uncleanliness of all sorts, is purposely and rightly most disgusting and appalling. There is no Byronic gilding of iniquity. Sin is the transgression of the Daênâ of Ahura-Mazda. Whoever scorns the Law is the "embodiment of the drug," is a rebel against the Lord Mazda, is an impious man and is worthy of death.[1] It is not the outward act

1 Vend. xvi. 18.

alone that constitutes sin. A sin may be committed by indulging an evil thought or feeling. The first grade in Hell is for those who have thought evil thoughts.[1] The worst thing man can have is an evil conscience.[2] Wherever there is undying remorse, a secret sense of having done wrong and a consequent feeling of degradation, there is hell. The wicked man's conscience feels humbled and ashamed and is crushed in the presence of the noble soul of the righteous.[3] The wicked man's soul is to mourn and live for ever in endless misery, pain and darkness.[4] Better a living dog of the lowest kind, says the Vendîdâd, than a living knave, a living two-footed ruffian, a living ashemaogha.[5]

The Avestan religion is a philosophical spiritual religion, though not without ritual. It is best adapted to all the needs of man's double nature. Its doctrines are not too deep for human reason. No hideous forms are connected with its rites and ceremonies. The custom of devoting human or animal lives to the offended god or gods has been unknown to the followers of Zarathushtra. There is nothing mysterious either about the doctrines or the rites. The Zarathushtrian is never asked by his religion to believe in anything like bread and wine changing into real flesh and blood through certain rites and prayers.

1 Yt. xxii. 33.
2 Ys. xxxi. 20.
3 Ys. li. 13.
4 Ys. xlvi. 11; Ys. li. 13; Vend iv. 49 et seq.; etc.
5 Vend. v. 29-37.

There is undoubtedly a vast distance between the Avestan system and every other religious system. It is possessed of special characteristics which mark it out as separate from all and forbid us to place it on the same level with them. We do not find in it any materials from which we could form the theory that everything is God; that star, tree, horse, lion, tiger, and man are parts of God; that the soul becomes a wandering thing to express itself through mediums;[1] that it enters beasts or enters a human body; that

1 "The law of Karma is not an infliction from without. It is the inherent effect of the act. Hence, as Hegel expresses it, 'Punishment is the other half of crime.' Properly, what we call *punishment* is strictly *consequence* or causality. For convenience however the ordinary terms are used. The history of each divine spark comprises a series of cycles which we call 'lives.' Each life consists of a series of optional acts. Each act produces its inherent result. Virtuous acts and vicious acts cancel each other in their consequences, the balance of each cycle or life being a higher evolution or a lower involution. By some cyclic law, each life comes periodically to the termination called death, either by internal or by external causes. The spark leaves one body only to occupy another. According to its state, resulting from the balanced sum-total of its virtues or vices, it takes possession of a second body exactly proportional to that state. The result is that each succeeding life begins with an exact resultant of the virtue or vice of the previous life; higher or lower as the case may be. And thus, virtue mechanically has its own reward and vice its own punishment. Each new life starts in that stage of elevation or depression in which the last resulted; and thus started with an heritage from the past, each soul is left to make the best of its present state, and so to achieve further progress or the contrary as the free will may decide. This is the meaning of the law of Karma—which is a quasi-mechanical system of consequences as accurate in its working as the laws of dynamics; and re-incarnation is the means by which Karma works itself out.

"*XII. Objections against Karma.*—We find that although the re-birth theory seems to explain certain differences in connatal fortune, it fails altogether to explain the fluctuations of fortune during life. But more than this: the non-continuity of consciousness through the series of lives deprives reward and punishment of their moral significance.

A CASE IN POINT.

"To enforce this point, let us take a supposed case which every one will allow true to life. X is born under the most favourable conditions, morally, mentally and circumstantially. He lives up to a high standard of virtue. You would say that Karma had fixed this connatal condition out of the results of former lives; and that the life of virtue which follows ought to confirm the well-being of that man. Yet in middle age he accidentally cripples himself, or contracts cancer, and passes years in acute suffering, to die at last in the greatest misery. How does the Theosophist explain such a case? We can think of three expedients:—

"Either (1) The Karma settlement at birth was delusive—his punishment

the soul keeps wandering and may have innumerable different forms until it is absorbed in God ; that it was God in the beginning and will be God in the end.

was suspended for forty-five years, and then was unexpectedly visited upon him. For half his life he has enjoyed all the pledges of possessing a good balance of virtue and reward for his past career, and is now disappointed to find that after all his true karmic reckoning had been postponed. . . .

"The first explanation is the only feasible one from the Theosophic point of view. Yet see what it involves. It means that Karma baffles our calculations—plays us tricks, and creates delusions as to our state in the scale of moral being. The wretch of the slums who is supposed to be punished for his past career may after all be only passing through a short purgatory to emerge in later life as a being high in the grade of merit. The brilliant early career which is supposed to be the reward and seal of a virtuous past may after all be only a spell of delusive well-being lasting till the karmic retribution bursts out like a storm after a half a life-time's delay. If Karma is to afford an intelligible explanation of our states of life it must work with mathematical regularity in a way which enables us to infer the karmic state of the individual from his condition of well-being or ill-being. An erratic fluctuation of good and bad fortune, such as is so common in life, simply throws such calculations to the winds. If there is no ascertained uniform relation between the actual distribution of well-being and ill-being and the actual merits and demerits of the individual, then Karma fails to stand the test as a detailed explanation of life.

SECOND OBJECTION.

"But it is not only in a negative manner that Karma fails. A still greater failure is yet to be considered. Even suppose that the first difficulty were met, and Karma were able to explain the actual fluctuations of life, in terms of reward and punishment, it still manages to deprive reward and punishment of their proper meaning and value. In order to see why this is so we shall have to go somewhat afield.

THE REVELATIONS OF YOG.

"It must be acknowledged by the Theosophists that ordinary people possess not the slightest consciousness of their former existences. Some of them claim that by the practice of Yog or some other peculiar exercise individuals can arrive at some conscious memory of their past career and identity in previous lives.

KARMA WITHOUT YOG.

"Now, whatever one may think of the efficacy of Yog to revive the memory of previous lives, this much is certain—*that it requires a tremendous horse-power of Yog to get even the first glimmerings of pre-existence at all. And it is certain that the overwhelming bulk of humanity have never practised Yog and never will practise it ; and that in consequence the human race on the whole has been, and is, and will remain absolutely devoid of consciousness of any previous existences at all.* And moreover, they will continue as in the past to laugh at those who claim to have attained the privilege consequent on Yog ; and refuse to believe that any one does become conscious of past lives at all. It is useless to say that everybody *ought* to practise Yog. You may preach Yog till you get blue in the face and fall down in a fit, and it will have no practical effect at all on the overwhelming mass of the human race.

"Therefore as a practical fact, supposing that we have had a series of past lives before this one, they are at least an entire blank to us ; and as far as consciousness is concerned, they are just as if they had never been. I *may* have been Julius Caesar—Good ! But in my present state of consciousness Julius Caesar is just simply *not me*, but *some one else altogether*. He is just as much

No one, having a clear insight in the Avesta, can compare it with the Vedas without perceiving

another man as Lord Curzon is another man—the only difference being that Caesar is a figure in ancient history, and Lord Curzon is a contemporary. Opinion may be divided as to the virtues of Lord Curzon's administration of India. Some may think his Karma ought to issue in punishment; others may think it ought to issue in reward. But reward or punishment, it is all the same. I cannot feel the least claim to be rewarded for Lord Curzon's administration, and should think it grossly unfair if I were punished for it. The man who does the deed ought to take the consequences, not me. But Julius Caesar, who you say I formerly was, is to me just as much another man as is Lord Curzon; and as I should feel it gratuitous to reward me for Julius Caesar's good deeds, it would be to me the height of injustice to punish me for his misdeeds.

LIMITS OF RESPONSIBILITY.

"The Theosophist will reply that, if Julius Caesar was really myself, then his deeds were really my deeds; and in punishing me for them, Karma is only punishing the person who committed them. This common sense utterly repudiates. Morally speaking, a man's personality does not transcend his consciousness; and it is the continuity and unity of a man's consciousness which measures his moral responsibility. Suppose that I spent a week in delirium, and in that condition committed some crime. In that state I was still the same being, body and soul. But the continuity and unity of my consciousness was interrupted; and for all moral purposes I was, during that spell of disorder, another being. To punish me *while myself*, for something done while I was *not myself*, is no longer punishment in its moral sense. It is essential that the deed and punishment shall belong to the same *conscious* being. The Ego which is conscious of having gone against my better nature and the dictates of my conscience, is alone the Ego responsible for the punishment. The mere identity of substance goes for nothing I—the *present living Ego*—is the only Ego which I can call my own; and I repudiate as *not mine* all those acts which you Theosophists tell me were done by me in a previous life. I say those lives were *other's lives* and are not *my* life, in any psychological sense of the word. I consider it equally unjust that I should be born crippled as a punishment for past acts apart from my present conscious life, as it would be unjust to punish me for acts performed by a totally different being. Call it a matter of *physical consequence* that the harm done in another life should induce on me penalties in this present life; and I agree. But I refuse to call it "punishment," because I—the only Ego which I acknowledge as mine—did not do those deeds. Why then should I suffer for them?

"Thus it is that the theory of Karma—when viewed in the light of the fact that life is separated from life by a blank of consciousness—deprives punishment and reward of its moral significance. It is repugnant to reason and common sense to transfer merit and demerit from one life to another, unless those lives have between them a full continuity and unity of consciousness. In short, Theosophy, in admitting (as it is forced to admit) that the 'individual' but *not the person* survives through the series, places a gulf of utter unconsciousness between the deed and its punishment, and visits a punitive penalty on one who cannot acknowledge responsibility for the act which is being punished. Call it 'cruel fatality' if you will. But Justice, in any moral sense, it is not.

"We assume, in short, that the law of Karma in its moral sense does not apply to animals; that animals are not endowed with reason, free will and moral responsibility;

intrinsic differences between them. It is impossible to find that agreement of idea which could allow one to

that consequently, although their ill-being and well-being is worked out by laws of causality, the absence of moral personality and responsibility prevents their sufferings from bearing the character of a *punishment for sin.*

"In our candid opinion, when once Karma and reincarnation are assumed at all, there does not seem to be any physical reason why it should stop at the line between man and beast. If souls in bodies are *like young men in lodgings*, and if they periodically get notice to quit one set of apartments, and orders to go into others—better or worse apartments—why should any line be drawn? The soul which can shift out of Bonaparte's body and take up its abode in a London guttersnipe's body, might just as well find its assignment in the body of a Bengal tiger, or of a cobra, as not. Nor, when we pass to the punitive part of the question, do we see why the same might not take place. If becoming an animal-beast is a *greater degradation and punishment* than becoming a human-beast—then all needed is to find a man wicked enough to need such a degradation; and then re-birth in an animal form seems the most natural thing in the world. In fact we read recently that the Hindus, who *do* believe in animal transmigration, claim thereby to be more logical than the compromising and eclectic Theosophists, who take just as much of the doctrine as is attractive to them, and mutilate it by rejecting that portion which displeases their tastes.

"There is however one argument against animal transmigration which could be urged with force—at least by those who believe that there is an essential difference between the respective natures of man and beast. The class of Theosophists we refer to are those who, like Mr. Beaman, believe that man is endowed with reason and free will and capable of moral conduct and moral development; whereas the beast is a creature of irrational and spontaneous instinct, incapable of immorality just as it is incapable of morality. If a wicked human being were punished, according to Karma, by being located in creation as a beast, he would not only become incapable of ever rising from that state, but would stand in no need of rising from it. His animal condition would not be a punishment to him; it would simply be a release from the responsibilities which he had been under *as a man.* He would become an untrammelled creature of instinct and impulse, "free as the air," with no ten commandments and no duty of controlling wild passions. Those who appreciate the joys and nobility of a spiritual and responsible existence would certainly regard it as a deprivation to be lowered to the status of a brute beast—but these are just the people who never would come to that degraded condition. On the other hand, the immoral man, who cares everything for wallowing and nothing for spiritual aspirations, would think it rather a relief to drop down into some hoggish condition—with present enjoyment his only aim, and no fear of punishment for sin. So that animal transmigration, if regarded as a punishment, would (it seems to us) defeat its own end—seeing that it would fall as a penalty only on those who would rather regard it as a relief. Whether those Theosophists who reject animal transmigration are moved by this line of argument or not we cannot say. But certainly, if the essential difference between man and beast is admitted, and the evolutionary and punitive purpose of Karma is maintained, then animal-transmigration seems to be inconsistent with the system, and would naturally be repudiated." (Hull.)

look upon them as parallel systems echoing each other's views. In this connection it is very interesting to enumerate some of the main points noticed by Harlez.[1]

Ahura is clearly and frequently represented in the Avesta as the Supreme Creator of all beings in the Universe; whereas Varuna is represented in the Vedas merely as arranging and supporting them. Varuna, like the other gods, Indra, Soma, Agni, is said to have stretched the earth, raised the heaven and supported the two worlds. He is identified with Agni, the god of fire. The Yazata Âtar is not identified with Ahura but is His creature.

Varuna has equals. The Âdityas are not his creatures; whereas the Amesha-Spentas of the Avesta are the workers under Ahura who is their Creator and their supreme Master. The words aditi and âditya are entirely unknown to the Avesta. The notions they convey are exclusively Indian. On the other hand, the expression Amesha-Spenta is quite foreign to the Veda. The Âdityas were originally three in number: Varuna, Mithra and Aryaman. Later on the number grew to seven. But the number of the Amesha-Spentas in the Avesta was from the very beginning seven. The Âdityas represent only some natural phenomena; but the Amesha-Spentas denote for the greater part abstract ideas.

The moral teaching of the Avesta is of an incomparably elevated character. It is in vain to look in

1 C. Harlez, "Des Origines du Zoroastrisme."

the Veda for the triple formula of the Avestan ethics: humata, hûkhta, hvarshta. The Veda has no exact equivalent of "humata." It has only the cogeneric sumati, which does not express the idea of internal action in man like the Avestan word humata. Hushyaothna or hvarshta is without an analogue. No doubt, the bulk of the Veda is enormous, "and in the richness of its very numerous sections and subsections it surpasses Avesta amid a thousand forms of beauty and exactness, while the Iranians lead the Indians and in fact all ancient folk beside them in the elevation of their moral and religious tone. . . ." [1]

The indisputable proof of the great superiority of Zarathushtrianism is the tremendous and irresistible influence it has exercised over other religious systems. The Hebrew religion in ancient times and Mohammadanism at a much later period could not but be impressed and overawed by its rich and attractive doctrines. They both copied these wherever they could do so.

Of the influence of Zarathushtrianism on Mohammadanism we have already spoken in the third chapter. Not less indebted to the teachings of Zarathushtra was the Hebrew religion for its wholesome developments. In proof of this statement we would cite a few passages from well-known modern works giving us the valuable results of the comparative study of learned men in Europe: "From of old Israel was a receptive nation. . . . The Old Testa-

1 L. H. Mills, "Zarathushtra and the Greeks," p. 4.

ment religion, unlike Islam, but like Christianity, is a religion of historical development. To a certain extent the authorities of the Jewish Church were not unwilling that their religion should be influenced from without. A precedent had been already set by one of the pre-Exilic Hexateuchal writers. . . . Persian influence upon Jewish belief was, I admit, most real, and it evidently increased as time went on (read the Apocalypse from this point of view, not to mention the Talmudic literature) . . . Whether the Satan-belief in Job, or even in Chronicles, is materially affected by Iranian doctrine, is a matter for argument. But who can fail to see that the Satan of the Book of Revelation is the fellow of Ahriman? Later Jews even adopted the name Ahriman, in the corrupt form of Armîlos (see Isaiah, ii. 218) . . . . And whether or no Lagarde's particular explanation of Purim be correct, it is very probable that the festival has really a Persian origin (Encycl. Brit, art. 'Esther'). Several other traces of direct or indirect Persian influence will be pointed out later. On these questions compare, besides, the commentators on the Avesta, Spiegel, 'Eranische Alterthumskunde,' Bd. II.(1873); Darmesteter, 'Ormazd et Ahriman' (1877); Kuenen, 'Religion of Israel,' II. 156, III. 32-34; Eworld, 'Old and New Testament Theology,' pp. 72-78; Gratz, 'Gesch. der Juden,' II. 2, pp. 409-419; Goldziher, 'Hebrew Mythology.' pp. 326-329; Kohut, 'The Zend-Avesta and Gen. I-XI.' Jewish Quarterly Review, April 1890 (Kohut's articles are learned but somewhat uncritical), ... ; Fuller, 'On Angelology,' etc. . . . ; C. de Harlez, Proc. of Soc. of Bibl.

Archæology, ix. 368; Cheyne, 'Job and Solomon,' pp. 79, 80; Lagarde, 'Purim,' etc. (1887).

"But that Babylon and Persia may have deeply influenced the Jewish doctrine of the things after death, will be admitted by those who agree with the results of my Sixth Lecture (Part I.). . . . . A more powerful influence than the Babylonian was required to develop with certainty the doctrine of future retribution from the original Jewish germs. . . . Did the Persian religion, which from the Second Isaiah onwards so greatly interested the Jews, include a belief in retribution after death, and of what nature was this belief, if it existed? The question as to the relation of Iranian to Babylonian beliefs does not concern us now. For centuries before the period of the Psalter, Iranian religion had its own independent development, and its doctrine of the 'last things,' as you will probably agree, is peculiarly its own. A knowledge of this great religion is necessary to the full equipment of an Old Testament scholar, and this can only be gained from a study of the Zoroastrian Scriptures. How strange it is that these should have been so long neglected among ourselves! And now let me take up again a statement made at the end of Lecture VI. Part I. to the effect that the Psalms may present affinities to the most spiritual part of Zoroastrianism. I meant that if Mazdeism, or the Zoroastrian religion, is in any high degree a spiritual one, the higher teachers of Israel must have felt an instinctive attraction towards its spiritual elements. . . . But to us at any rate the Gâthâs are a repertory of those spiritual elements in Mazdeism, by which

this religion must have specially attracted the psalmists. So lofty and so pure is their spirit, and, in contrast to the Vedic hymns, so antimythological is their tendency, that at first one can hardly believe that they are ancient, and yet the fall in the tone of the later Avesta makes it still more difficult to believe that they are modern. The Gâthâs are 'the utterances of Zarathushtra in presence of the assembled Church,' and naturally represent a high type of religion; . . . .

"But upon the whole the ethical standard of the Avesta is not inferior to that of the Jewish Law and of Psalms like XV. XXIV. 1-6, CXII.; its regard for the poor is specially remarkable, and must have commended it to the best Jewish teachers, even though they may sometimes have sadly asked why such noble principles were so imperfectly carried out in the policy of their Persian Governors. . . . .

"Still greater interest will be excited by Zarathushtra's profound conception of the rewards of righteousness. It is with some hesitation that I quote isolated expressions from the Gâthâs, and urgently recommend the student to give a continuous perusal to these psalms. I am confident that he will then see that I have not imported into Zarathushtra's words more than they really mean. There can be but one opinion among those who have thus perused the Gâthâs, that, in the midst of a world almost wholly given up to a gross material eschatology, this ancient Iranian prophet declared the true rewards and punishments to be spiritual. This teaching is

based on a distinction, which to the Jews came much later, between the material or bodily life and the mental or spiritual, the latter of which connects us with 'those veritably real (eternal) worlds where dwells Ahura.' This distinction did not pass away with Zarathushtra ; it pervades the Avesta.

"But can a religion designed, like Zoroastrianism, for all degrees of moral culture be indifferent to the imperfection of the temporal recompenses of good and evil? By no means. This many-sided religion expressly prophesies a readjustment of circumstances to character, but it views this readjustment not primarily as a compensation of individuals, but as a consequence of that triumph of Ahura which all the powers of evil cannot avert. . . . . He was content with the assured prospect of Ahura's triumph and to him it is owing that, unlike the Babylonian Religion, that of Iran opened immortality to poor as well as rich, on the sole condition of their fighting manfully against evil and the Evil One. And if you ask what 'mortality' means to the prophet, it is not merely deathlessness . . . . but the perfection of its companion blessing 'welfare'; in other words, it is complete happiness of body and soul begun in this life and continued in an exalted degree in the next. . . . . But in Iran, when Ameretâṭ had been opened to the peasant as well as to the prince, the retention or revival of Gaokerena must have been a real hindrance to spiritual religion. Still, we must not let this blind us to the moral value of the Persian doctrine of the Resurrection. The Bundahis is thoroughly Zorastrian in spirit when it states, in a remarkable

descriptive chapter (XXX.) that the wicked shall be raised as well as the righteous. . . . .

"And now let me ask, can the Jewish Church have been uninfluenced by this profound doctrine which came to it from a religion so congenial in some respects to its own? If Babylon stimulated to reflection must not Persia have suggested or confirmed the only adequate solution of the problems of life? If Talmudic eschatology borrowed something from the less noble parts of the Persian Religion, must not the Psalmists, with their fine spiritual tact, have welcomed the help of its nobler teachings? Yes surely. Had it not come into contact with Zorastrianism Israel would, historically speaking, have struggled in vain to satisfy its religious aspirations. . . ."[1]

"If any of the Persian names of their angels or devils had been discovered in the Old Testament, the question would at once have been settled; but there is only one really Persian name of one of these evil spirits attached to Ahriman, which actually has found its way into the Old Testament in the apocryphal book of Tobit, iii. 8, namely, Asmodeus, which is the Persian Aeshma daeva, the demon of anger and wrath This name could have been borrowed from a Persian source only, and proves therefore the existence of a real historical intercourse between Jews and Persians at the time when the book of Tobit was written. We look in vain for any other Persian name of a good or an evil spirit in the genuine books

1 T. K. Cheyne., M. A., D. D., Oriel Professor of the interpretation of holy Scripture, Canon of Rochester, "Origin and Religious Contents of the Psalter," pp. 267, 270, 281, 282, 390-401 and 422.

of the Old Testament, though there is no doubt great similarity between the angels and archangels of the Old Testament and the Amshaspends of the Avesta, as has been shown by Dr. Kohut in his very learned essay on this subject." [2]

"If the history of human thought is of any importance, the Avesta claims a very prominent position in that history. It not only affords one of the oldest monuments of Aryan speculation; but in view of its enormous influence upon later Jewish and Christian theology, it must justly claim a decisive place in the development of religion and so even in the moulding and destiny of the human soul. We have the greatest reason to believe that the entire change of the free-thinking Sadduceeism to that orthodoxy which now underlies the Catholic creed was due to Parsism, which moulded Judaism under the modified name of Pharisaism. So far as I can see, no thorough examination of the Jewish theology can be completed without a thorough knowledge of the Avesta in its general complexion and in many of its particular statements." [3]

"The Avesta in no sense depends upon the Jewish Greeks. On the contrary, it was Philo who was in debt to it. He drank in His Iranian lore from the pages of his exilic Bible, or from the Bible-books which were then as yet detached, and which not only recorded Iranian edicts by Persian kings, but were themselves half made up of Jewish-Persian history.

2 F. Max Müller, "Collected. Works," pp. 186-187.

3 Dr L. H. Mills, "The Five Gathas," introd.

Surely, it is singular that so many of us who 'search the Scriptures' should be unwilling to see the first facts which stare at us from its lines. The Religion of those Persians, which saved our own from an absorption (in the Babylonian), is portrayed in full and brilliant colours in the Books of the Avesta. . . .

"Before the Exile the Jewish creed was very dim indeed as to Resurrection, Immortality, forensic Judgment, and all we hold most dear. The people of Ragha, whose name the Alexandrians knew so well from their Tobias, or from its sources, lived and died under the strong personal influence of these beliefs, with other elements beside them so searching that we can scarcely trust our eyesight as we read. Even the harsher features are recalled; the very Demon of the Gâthas figured in the tales of Philo's youth.

"And these facts no serious expert will dispute. It is a case of simple record. The Irano-vedic lore developed in Iran the first definite form of our own ideas as to the future state, according to the obvious date in the case. There are more traces of the doctrines named above, with Heaven and Hell, as Orthodox Christians hold to them, in the texts of the Avesta, than in all the Pre-exilic Books."[1]

It has been said, and said most truly and justly by the Avestan sage, that the law of Zarathushtra is as high above all other laws in greatness, goodness and fairness as the great tree is above the small plants which it overshadows or as heaven is above the earth it encompasses around.[2]

1 Dr. L. H. Mills, 'Zarathushtra and the Greeks," pp. 207 and 208

2 Vend v. 24 and 25.

Is there anything in this religion which should pall upon the taste of the healthier and loftier minds? In order to be acceptable, does it require to be cleared of the external forms of worship and the scrupulous material purity which it enjoins?

No doubt, our religion is in the main interior. Our outward form of devotion is only symbolical of the inward belief. Our ceremony is only the shell to the kernel. And it amounts to nothing unless our heart-life goes into it. Hand-washing forms a part of our ceremonies. It is good to wash the hands or the mouth. But washing the hands three times up to the elbows or rubbing the hand with the palm of the other without moral purification is no more than hypocritical ablution. Those who put their entire trust in the external conformities, as though they are an end in themselves, are in danger of substituting the observances for that life of spiritual purity for which they are designed to give strength. Such a danger could not, however, be an objection to the reasonable performance of the devotional duties. There is nothing in the world that may not be easily perverted, abused and made dangerous. Evil is perverted good. Extravagance is generosity carried to excess. Revenge is a sense of justice which does not put restraint upon itself.

Then it should be noted that such bodily purity as our religion commands, generally kindles feelings of moral elevation; and argues a high degree of moral sense in its observers. All nations, as they advance in civilization and refinement of manners, pay an increased attention to the purity of person. Such

physical calamities as plagues and pestilences have abundantly proved to us the necessity of the strict injunctions of our religion with regard to the purity of the body and the preservation of fire, water, the earth, the air, the elements which affect our well-being at every turn of our life, which build up or destroy us according as we relate ourselves to them. If we are willing to study them, to find their natures and treat them in conformity with their natures, then they are our servants and we live by them. But if we disregard their natures and go against their processes, they disregard us in return and destroy us. They are then not life, but death to us.

Thus little is demanded of man by the Avesta except what we still hold to be necessary for a civilized society. It teaches man to rule himself on the principle of this world ; it teaches him to become a natural man ; to satisfy not merely the desires of the mind but also of the body. The virtues it enjoins upon him are not solitary and abstract virtues but such as are necessary to train and equip him for that social human state which is his proper condition in this world, to give him all the opportunities and conditions of the best and fullest life he is capable of. It puts no undue restraints upon man's liberty. Zarathushtra's method was not that of a dogmatic, saying : "Hear and believe whatever I tell you." In Yasna XXX. 2, he says : "Listen you all to me, meditate and ponder upon my doctrines with the better mind and then decide each man individually for himself." But the liberty is not to be free of all restraints. The Avesta forbids man

to disobey the Mãtha-Spenta and the Law (Daênâ) revealed through it; it forbids to break the inward law of conscience; it forbids to abandon human and household duties, to abandon all social and religious obligations. Thus then it is impossible that such a religion could ever become an obstacle to the advance of our social and political well-being. It is impossible that humble and earnest minds should derive anything from its principles of righteousness save those countless blessings which dwell in them. It is impossible that our educated and refined men, our splendid young Parsis should find in it anything unworthy of their regard and attention.

Some of the followers of Aristotle after the invention of the telescope refused to look through that instrument lest what they saw would overthrow the teachings of their great philosopher. But the followers of Zarathushtra should entertain no such fear. They need not be afraid of the progress of science. Scientific researches and dicoveries will never be found in collision with the everlasting principles and laws of their religion.

Nor should the faithful be afraid of those in their community who turn away from it entirely or from its central doctrines with irreverence, coldness and contempt and try to undermine the institutions connected with it. Truth has ever survived and has always prospered. The Zarathushtrian religion has passed through many dangers and many disasters. It never succumbed in the darkest time and in the most tremendous catastrophes. It emerged successfully from the severe conflict with the Kavis, the Karapans, the

Usigs and others who were its determined opponents from the first. It has survived the most desperate assaults from within by Mâni and Mazdak and from without by the Greeks and the Mohammadans. In our own times it shows many signs of interest and of great influence on the human mind. Numerous treatises have been written and many theories have been advanced about it by the learned men of Asia, Europe, and America. This is an indication of its destined permanence. This is an indication too that it will stand in spite of all the evil designs and efforts of its slanderers and assailants.

Such is the religion represented in the immortal Book — the Avesta. Let us love the Book in which pages after pages are taken up with alleviations, pacifications and condolences. Let us love the Book in which laws and all the principles that lie below them, are only such as could be greatly helpful to produce and purify, to steady and strengthen the love of God, the love of fellow-man, the love of country, the love of family. Let us love them and live in them. Let us give them our willing submission; and in submission to them live the domestic, the patriotic, the philanthropic, the religious life, the complete life which the Avestan saint asked for his offspring when he prayed: "Give me, . . . an offspring, wakeful, helpful and supporting, virtuous and intelligent, ruling and presiding over meetings and assemblies, possessing power and influence, . . . delivering men from misery and pain, as strong and brave as a hero,—an offspring that may promote my family, my clan, my tribe, my country and its religion."[1]

1 Ys. lxii. 5.

OPINIONS.

"In this age when Eastern Science and Literature, as predicted by the great German philosopher Schopenhauer in his ecstacy of admiration for the Upanishads, have already produced a wonderful influence over Western thoughts, *a highly instructive and impartial work on Zarathushtra and his religion from the pen of a learned Parsi priest is undoubtedly fraught with importance of no mean order.* Comparative studies of religion, philosophy, literature and philology are now the order of the day. In this regard *the work before us possesses a good deal of attractions in many ways.* The style is simple and agreeable; technical expressions have been sought to be carefully avoided. *The author addresses not only his own co-religionists, but the Avesta Scholars as well: they will find in this book many things of great interest to them.*

"Though professing to be only a review and summary of the Avesta researches carried on in recent times, *a great deal of original and new matter occurs nearly on every page*, derived from the author's deep knowledge of the Avesta Scriptures. I entirely agree with all that the author has to advance on behalf of his ancient belief and *earnestly hope that the Parsi Community of Bombay will appreciate the work in the same manner as it is valued by the Avesta Scholars on the continent and in America.*"—Dr. A. Fuhrer, Ph. D.

"The work, which I was permitted to read in manuscript, furnishes *an excellent survey of all the questions and problems relating to the Avesta.* It has been *written in the first instance for the benefit of the author's co-religionists and will no doubt do an immense deal of good amongst them by the way of enlightenment and encouragement.* In Chapter I, which deals with the geographical details of the Avesta, the author insists upon the East-Iranian origin of the Zarathustrian documents. *He places himself thereby in opposition to various European Savants; but according to my own opinion at least, he is perfectly right.* In Chapter II, he asserts the home of Zarathushtra to have been in Eastern Iran; he places also his age further back than West and Jackson have already done. I agree with him herein as well, although not all the arguments advanced by the author seem to have the same weight. Chapter III., contains a short summary of the Iranian history and a short review of the contents of the Avesta records. *Quite a new and original idea furnishes Chapter IV.* Here the author treats of the religion of the Avesta and endeavours to prove that it is purely monotheistic. Angra Mainyu does not signify a superhuman being at all—and in this thesis lies the chief point of argument—but the desire inborn in man himself to do bad actions, the bad desire or the bad mind which battles against Spenta Mainyu the good and pious mind. It is evident that this *view, if further proved is destined to throw a new light upon the nature of Zarathustrian religion.* In Chapter *V.*, the author treats of the Ethics of the Avesta, of the duties which man has to perform towards God, towards his fellow-men as well as towards himself in training up body and soul.

"That *the author speaks with great warmth and enthusiasm of the Zarathustrian doctrine and its founder*, may not be considered as something strange on the part of a Parsi priest by any one standing outside the pale of the author's belief: However, *this enthusiasm is certainly not artificially made up, but springs from the innermost subjective conviction, and is therefore of beneficial influence.*"—Dr. W. Geiger.

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